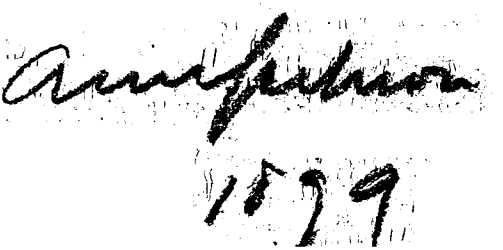
THE ORIGIN

OF THE

MUSALMANS OF BENGAL

BY FUZLI RUBBEE

00042409



Digitized with financial assistance from
Hemendra Kothari
on 06 November, 2019

THE ORIGIN

OF THE

MUSALMANS OF BENGAL

THE ORIGIN

OF THE

MUSALMANS OF BENGAL:

BEING A TRANSLATION OF

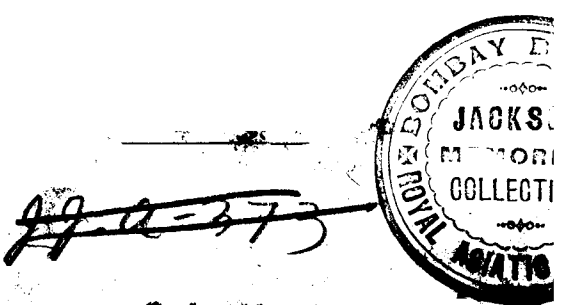
"*HAQIQATE MUSALMAN-I-BENGALAH.*

42409
ac

BY

KHONDKAR FUZLI RUBBEE,

DEWAN TO H. H. THE NAWAB BAHADUR OF MURSHIDABAD, G.C.I.E.



Calcutta:
THACKER, SPINK AND CO.

1895.

JAC 301.446
Ori/Ori
12401

PRINTED BY THACKER, SPINK AND CO. CALCUTTA.

PREFACE.

—:o:—

As there are more Musalmans in Bengal than in any other province or part of India, several attempts have been made to find a cause for this preponderance of the Musalman population of Bengal and also to trace their origin. But as no books have hitherto been published to throw light upon this subject, persons are generally apt, from want of correct information, to form erroneous opinions in the matter, and to offer in explanation any hypothesis which may happen to suggest itself to their imagination. I therefore commenced a diligent search among the pages of the histories and chronicles of Bengal, and obtained much of the requisite information, and I have thus felt encouraged to write the present work. I further gathered as much information as possible from sources other than the above, and have collected and condensed them all in this concise work which I have entitled *Haqiqate Musalman-i-Bengalah*, or "The Origin of the Musalmans of Bengal." Should the reader detect any error in the following pages, I would trust to his indulgence for forgiveness, and would request to be apprised thereof in view to its rectification in the future.

I gratefully acknowledge the valuable help rendered to me, in the progress of this work, by my younger brother, Khondkar Ali Hyder, and my friend, Mirza Farrukh Saheb, of Delhi, and also to Moulvie Alqadari Syed Hasibul Hossain, B.A., Author of the "Priceless Pearls," the "Lament of Islam," etc. who rendered valuable help in the translation of this work.

KHONDKAR FUZLI RUBBEE.

Murshidabad.

CONTENTS.

—:o:—

INTRODUCTION 1

CHAPTER I.

THE HISTORICAL EVIDENCE 6

CHAPTER II.

TRAITS AND CHARACTERISTICS OF THE CHIEF MUSALMAN FAMILIES IN BENGAL 66

CHAPTER III.

THE PHYSIQUE, FEATURES AND CHARACTERISTIC TRAITS OF THE MUSALMANS OF BENGAL 88

CHAPTER IV.

AN ACCOUNT OF THE ANCIENT MUSALMAN FAMILIES IN BENGAL 98

CHAPTER V.

THE OCCUPATION OF THE MUSALMANS 107

CHAPTER VI.

THE PRESENT CONDITION OF THE MUSALMANS OF BENGAL... 115

INDEX 123

THE ORIGIN

OF THE

MUSALMANS OF BENGAL.

INTRODUCTION.

According to the results arrived at by the Census of 1891 there were 23,658,347 Musalmans in the province of Bengal. Of this total there were in Bengal Proper 19,577,481, in Behar 3,504,487, in Orissa 92,468, in Chutia Nagpore 257,809, and in the Tributary States under the Government of Bengal (*viz.*, Kuch Behar, the several Hill Tracts and the Native States in Orissa and Chutia Nagpore) 183,670.

The entire Musalman population of India was returned in 1891 at fifty millions. Of this aggregate, something less than a half, 23,658,347, Musalmans, were in Bengal, Behar and Orissa, and 19,577,481 in Bengal Proper alone. Thus the number of Musalmans in Bengal Proper amounts to more than one third of the entire Musalman population of India.

Adjoined are detailed abstract statements of the Musalman populations as belonging to the several divisions and districts of Bengal.

Detailed Statement of the Musalmans of Bengal according to the Report of Census, 1891.

Divisions.	Districts.	Number of Musalmans in each district.	Total.
Burdwan	Burdwan ...	267,224	
	Bankoora ...	45,312	
	Birbhoom ...	169,752	
	Midnapore ...	171,412	
	Hooghli ...	192,685	
	Howrah ...	152,806	
			999,191
Presidency	24-Pergunnahs ...	690,815	
	Calcutta ...	203,173	
	Nadia ...	947,390	
	Jessore ...	1,150,135	
	Murshidabad ...	618,653	
	Khulna ...	603,995	
			4,214,161
Rajshahye	Deenajpore ...	802,597	
	Rajshahye ...	1,033,927	
	Rungpore ...	1,295,411	
	Bogra ...	661,100	
	Pubna ...	999,809	
	Darjeeling ...	10,011	
	Jalpaigoori ...	222,475	
			5,025,330
Dacca	Dacca ...	1,473,799	
	Faridpore ...	1,096,030	
	Bakarganj ...	1,462,712	
	Maimansing ...	2,396,476	
			6,429,017
Chittagong	Chittagong ...	924,849	
	Noakhali ...	760,597	
	Tippera ...	1,224,336	
			2,909,782

Divisions.	Districts	Number of Musalmans in each district.	Total.
Patna ...	Patna ...	201,086	
	Gaya ...	226,705	
	Shahabad ...	148,459	
	Darbhanga ...	338,667	
	Mozaffarpore ...	332,873	
	Saran ...	291,013	
	Champaran ...	267,319	
			1,806,122
Bhagulpore ...	Bhagulpore ...	195,591	
	Monghyr ...	191,770	
	Purnea ...	805,267	
	Maldah ...	384,651	
	Sonthal Pergunnahs	121,086	
			1,698,365
Summary ...	Bengal Proper ...	19,577,481*	
	Behar	3,504,487	
	Orissa	92,946	
	Chutia Nagpore ...	257,809	
	Kuch Behar ...	170,746	
	Orissa Tributary States	6,191	
	Chutia Nagpore Tributary State ...	6,733	
	Grand Total ...	.....	23,658,347

The fact is apt to escape ordinary attention that in Bengal Proper the Mahommedans have an actual numerical majority of the population. On reference to the Administration Report of the Bengal Government recently published, I find that the Hindus in Bengal itself number 18,068,655, whilst the Mahommedans are put down at 19,582,349, an excess in their favour of more than one million. In Behar the Hindus are in

* Including the following divisions:—Burdwan, Presidency, Dacca, Chittagong and Rajshahye.

a very large majority, more than 6 to 1, whilst in Orissa and Chutia Nagpore the Mahommedans are mere fractions of the community. The causes which have kept them out of Orissa and Chutia Nagpore have operated to reduce their numbers in Western Bengal, where I find the population thus divided between the two great classes :—

Hindus	...	...	6,399,962
Mahommedans	...	...	999,191

Taking the three provinces, I find that in Behar and Orissa, and the districts of Chutia Nagpore and Western Bengal, there are only five millions of Mahommedans, as against about 32 millions of Hindus. But in Central and Eastern Bengal the proportion is largely in favour of Mahommedans. For the whole of the territories administered by His Honor the Lieutenant-Governor, the population is thus divided :—

Hindus	...	...	45,217,618
Mahommedans	...	...	23,658,347

Central and Eastern Bengal comprise the four divisions or Commissionerships of the Presidency, Rajshahye, Dacca and Chittagong, and in these the population is divided as follows :—

Mahommedans	...	...	18,583,158
Hindus	...	...	11,668,686

In investigating the causes why there are such large numbers of Musalmans in Bengal and also in ascertaining their origin, *viz.*, as to whether their ancestors were native Hindus of this country who embraced Islam, or whether they are the descendants of the Musalmans of other countries who came and domiciled here, it is

necessary to take into consideration (i) the evidence furnished by history ; (ii) various Musalman traits and characteristics ; (iii) the ethnological features and characteristics of these Musalmans, and (iv) the particulars of their families.

CHAPTER I.

The Historical Evidence.

It is mentioned in Chapter VII of *Tarikh-i-Ferishta* that in the year 600 A.H., corresponding with 1203 A.D., the first Mahommedan conquest of Bengal was effected by Bakhtyar Khilji, under the guidance of Kutbuddin Aibak, the Emperor of India at that time.

Mahomed Bakhtyar Khilji was one of the grandees of Ghor. He came to Ghazni during the reign of Sultan Ghias-ud-din Mahomed Sam, and after staying there for a short time, proceeded to India and attached himself to Malik Moazzam Hissam-ud-din, who was one of the most eminent grandees of Sultan Shahab-ud-din. Through the influence of this chief he obtained some *pergunnahs* as *jagir* in the Doabah, and as rewards for his valour and prowess he had the fiefs of Kambila and Betali conferred on him. In character he was very courageous, munificent and prudent. He was frequently engaged in expeditions against the turbulent and haughty chiefs of Behar and carried away great booty and wealth. Thus in a short time he became possessed of the means of magnificence and grandeur.

Many former inhabitants of Ghor, Ghazni and Khorasan, who on account of revolutions in their own

countries had migrated to, and taken to a roving life in, India, flocked to Mahomed Bakhtyar Khilji on hearing the rumour of his intrepidity and justice. These marauders contributed in a great measure to consolidate his power and strengthen his position. When Kutb-ud-din Aibak, who was then Emperor of Delhi, received news of these events, he sent *Khilat* (*i.e.*, robes of honour and other gifts) to Mahomed Bakhtyar in token of his approbation of the latter's conduct. This imperial favour further strengthened his hands. He now subjugated the whole of Behar, effaced all vestige of Hindu power in that principality, and established a Musalman government in it. He invaded Bengal in 1203 A.D., and conquered the tracts known as Rarh and Barend. From early times Bengal was divided into three parts, *viz.*, Rarh, Barend and Bangodesh. When Mahomed Bakhtyar invaded Bengal, its ruler was Lachman Rai, who held his Court in the city of Nadia. This city as well as Luckhnawati was in Rarh, as has been mentioned in the *Tabâquât-i-Nasiri* :—

"The territory of Luckhnawti has two wings on either side of the river Ganges. They call the western wing Rarh, and the city of Luckhnawti lies on that side, and the eastern wing is named Barend or Barendah and contains the city of Deokot."

It is stated in *Ferishta* that Rai Lachman had the seat of his government at Nadia which is in the territory of Luckhnawti. It is mentioned in *Tabâquât-i-Nâsiri* that a number of astrologers and Brahmins presented themselves before the Rajah and represented to him that in the books of their ancient sages it was foretold that the country would fall into the hands of

the Turks (*i.e.*, Musalmans), and that when that time should come, the reigning Rajah should submit to them, so that the inhabitants might escape from the molestation of the Musalmans.

The Rajah asked the astrologers whether any token had been given in the books of their ancients with regard to the leader of the Moslem troops, by which to arrive at a correct conclusion. They replied that the indications of this leader would be that when he stood upright and let down his hands along his sides his fingers would reach beyond the point of his knee-joint. On receiving this answer Lachman deputed trustworthy persons to make investigation in this matter, and upon enquiry they found Mahomed Bakhtyar to possess the peculiarity ascribed to him, and informed the Rajah accordingly. The report produced a great commotion among the Brahmins and wise men, chiefs and lords of the country, and they retired in all haste to Jagunnath, Kamroop, and other remote places, which promised a safe and secure asylum. In fine, all the Brahmins who found it possible quitted their homes and settled in other provinces. But the idea of relinquishing his hereditary dominions and his home, after the manner of the Brahmins, was not agreeable to the Rajah, and he lingered in his capital until Mahomed Bakhtyar pressing on from Behar entered his capital city of Nadia and penetrated to the very gates of his palace. The Rajah then fled from his kingdom towards Bikrampore in Bangodesh. Mahomed Bakhtyar afterwards subjugated Luckhnawti and other territories, and caused the *khotba* to be read, and also struck coins in his

own name. He caused the Musalmans who had come with him to settle in his newly-acquired dominions, as also such as joined him from time to time.*

Sir W. Hunter has written, on the authority of Dr. Blochmann, in his Statistical Accounts of Dacca, that the provinces of Barend and Rarh were conquered by the Musalmans in 1203 A.D., and the western tract called Bangodesh was subjugated by Mahomed Tughlak Shah in 1330 A.D.; and he made Gaur, Satgaun and Sonargaun respectively the seats of his Government.

From this time, namely, the year 1203 A.D., when the Moslem rule was first established in Bengal and the country began to be peopled with Musalman inhabitants,† down to the year 1765 A.D., when the

---

* Malik Bakhtyar made Kasba Deogadh his capital, and granted to his relatives considerable *wafi tenement* in that district.—*From the History of Soobah Behar.*

† In *Asiatic Society's Journal, January* 1847, page 76 :—

Dr. Buchanan supposes that the Hindu Princes of Bengal continued to govern at Sonargaun, long after they had lost possession of the western portion of their kingdom, and that this part of the province was not annexed to the dominions of the Mahommedan conquerors of the country until the time of Ferid-ud-din Soor Shere Shah. It is well known however, that there were Mahommedan Governors of the Eastern division of Bengal prior to the reign of Shere Shah, and that Sonargaun was in subjection to them as early as the year 1279. It is probable, indeed, that there were Mahommedans in this part of Bengal, at a period long anterior to the conquest of the country by Bakhtyar Khilji in 1203. We are told that the Arabian merchants of Bussora carried on an extensive maritime commerce with India and China as early as the 8th century, and that many of them settled in the countries which they visited. Dr. Robertson, in speaking of Mahommedan traders in the East at this time, states: "They were so numerous in the city of Canton, that the Emperor (as Arabian authors relate) permitted them to have a Cadi or

English acquired the Diwani, that is, for a period of 562 years, the Moslem sway uninterruptedly prevailed in this country.

From the time of the government of Mahomed Bakhtyar Khilji down to that of Kadr Khan, Bengal formed a dependency of the throne of Delhi. During this period the Emperor of Delhi used to appoint Viceroys to govern Bengal. But in 1340 A.D. it became an independent kingdom under Sultan Fakhr-uddin, who assumed supreme power and set up as an independent monarch. Bengal retained its independence intact until it was subverted by Akbar in 1576 A.D., after the defeat of its ruler Daud Shah

From this time down to the year 1765 A. D., when the East India Company obtained the Diwani of Bengal, the country remained subject to the control of the Mughal Emperors, and the Court of Delhi used to appoint the Nazims of Bengal. But even

---

Judge of their own sect, who decided controversies among his countrymen by their own laws and presided in all the functions of religion. In other places proselytes were gained to the Mahommedan faith and the Arabian language was understood and spoken in almost every seaport of any note." (Robertson's "Ancient India," page 102). There is reason to believe, from this circumstance, that Bengal was the seat of a colony of Mahommedan merchants at this early period. This may be inferred from the extensive commerce it enjoyed with the countries of the West from early times; from the great value of its products; and above all, from the distinct allusion made to it by the two Mahommedan travellers of the 9th century. It is mentioned by them "as the country of a king named Rami, who possessed a great number of elephants. Its exports consisted of fine cotton garments, (Dacca muslins) ligu aloes, (Aggur wood) sable skins (Otter skins) and rhinoceros horns, all of which were to be purchased for shells, (Cowries) which were the current money of the country."

during this interval—when Nadir Shah, King of Iran, invaded India in the reign of the Emperor Mahmud Shah—Shuja Khan, who was then Governor of Bengal, threw off his allegiance to the throne of Delhi and assumed independence. This independence of the country lasted until it passed into the hands of the English.

During this period of 562 years, namely, from the advent of the Moslems down to that of the English in this country, different Musalman dynasties held in succession the imperial sway at Delhi. The first period (during which Mahomed Bakhtyar conquered Bengal) was that of the Ghorian dynasty which became extinct with the reign of Kykobad. It was succeeded in 1288 A.D. by the Khilji dynasty, which in turn gave place in 1321 to the Tughlak dynasty which ruled until 1414, and was followed by the Syyad dynasty which was replaced in 1526 by the Mughal dynasty or the House of Timoor.

A chronological list of the Governors, Kings and Nazims of Bengal and also of the Emperors of Delhi follows:

Chronological list of the Governors, Independent Kings, and the Nazims of Bengal and also of the Emperors of Delhi.

A.D.	A.H.	Nazims of Bengal.	Emperors.
1203	600	Mahomed Bukhtyar Khilji...	Kutb-ud-din Aibak.
		MAHOMED BAKHTYAR ESTABLISHED HIS CAPITAL AT GHOR.	
1205	602	Mahomed Shirin, entitled ... Aiz-ud-din Khilji.	Kutb-ud-din Aibak
1208	605	Ali Murdan Khan Khilji ...	Do.
1212	609	Hisam-ud-din Hosain, entitled Sultan Ghias-ud-din Khilji.	Arâm Shab, son of Kutb-ud-din Aibak.

Sultan Ghias-ud-din caused the *khotba* to be read on his own behalf and coins to be struck in his own name in the territory of Luckhnawti.

1227	624	Nâsir-ud-din Shah, son of Sultan Shams-ud-din Altamash.	Shams-ud-din Altamash.
1229	627	Izzat-ul-Mulk Malick Ala-ud-din Khan.	Do.
1237	634	Aiz-zud-din Togra Khan...	Sultana Razia, daughter of Shams-ud-din Altamash.
1244	642	Malick Kara Beg Timur Khan.	Bahram Shah, son of Shams-ud-din Altamash.

A.D.	A.H.	Nazims of Bengal.	Emperors.
1246	644	Malick Saif-ud-din	Sultan Nâsir-ud-din Mahmood, son of Shams-ud-din Altamash.
1253	651	Malick Uzbak	Do.
1257	656	Malick Jalal-ud-din... ...	Do.
1258	659	Arsalan Khan	Do.
1260	659	Tatar Khan, son of Arsalan Khan.	Do.
1277	676	Tughral	Sultan Ghias-ud-din Bulban.

After the resources of the aged Sultan Ghias-ud-din had been exhausted in repelling the invasion of Changiz Khan's Mughals, Tughral, who was munificent and crafty, strengthened his own position and assuming independence caused the *khotba* to be read on his behalf.

After this, Sultan Ghias-ud-din invaded Bengal in person killed Tughral and bestowed the kingdom on his son Boghra Khan, making over to him at the same time all the spoils that had been taken except the stud of elephants and the treasure, which he appropriated to himself. He placed the royal umbrella over his son's head, in whose name he also caused the *khotba* to be read and coins to be struck. He gave the following parting counsel to his son :—(1) That the ruler of Luckhnawti should not rebel against the authority of the Emperor of Delhi, whether that monarch belonged to his own or to a different family ; that whenever that Emperor happened to advance upon Luckhnawti, its ruler should retire to some safe place ; and that when the Emperor evacuated the country he should then return to his dominions and seek to promote his own objects. (2) That he should observe moderation and justice in exacting tribute from his subjects ; that is to say, he should neither take so little as to embolden the obstinate to demur, nor should he demand so much that it might press heavily on the subjects. In a word, he should levy such tribute

A.D.	A.H.	Nazims of Bengal.	Emperors.

as would not be inconvenient for the people to pay. (3) That no public measures should be taken without consulting loyal and wise councillors. (4) That the Militia ought not to be neglected. (5) That help should be taken from such as have retired from the world and devoted themselves to the Divine service. After having thus counselled, Ghias-ud-din Bulban left his son to govern Bengal and himself proceeded on his return march to Delhi. After this Emperor's death in 686 A.H. the grandees of the Court of Delhi elevated Kykobad, son of Sultan Nâsir-ud-din, to the imperial throne. In 688 A.H. Sultan Jalal-ud-din Feroze Shah Khilji, who was one of the noblemen of the Court of Delhi, killed Kykobad and usurped the throne. Hence the Empire passed from the Ghoriahs to the Khilji dynasty. The reign of Bagra Khan, however, continued in Bengal until his death in 725 A.H. During his reign several monarchs sat in succession upon the throne of Delhi, *viz.*:— (1) Jalal-ud-din Feroze Shah Khilji; (2) Ala-ud-din Khilji; (3) Shahab-ud-din, son of Ala-ud-din; (4) Sultan Kutb-uddin Mobarak Shah Khilji; (5) Sultan Ghias-ud-din Tughlak Shah, and (6) Mahomed Tughlak Shah. Boghra Khan reigned in Bengal for 44 years and died a natural death.

1282	681	Boghra Khan, entitled Sultan Nâsir-ud-din, son of Sultan Ghias-ud-din Bulban.	Sultan Ghias-ud-din Bulban.
1325	725	Malick Bedad Khilji, entitled Kadr Khan.	Sultan Mahomed Tughlak, son of Sultan Ghias-ud-din.

After the death of Sultan Nâsir-ud-din, Sultan Mahomed Tughlak appointed Kadr Khan to the throne of Luckhnawti.

1340	741	Sultan Fakhr-ud-din ...	Sultan Mahomed Tughlak.

Since owing to the tyranny and cruelty of Sultan Mahomed Tughlak and also from the frequent occurrence of famines the

A.D.	A.H.	Nazims of Bengal.	Emperors.

Delhi empire had become weak and mutilated, Malick Fukhr-ud-din, one of the Ameers of Kadr Khan, killed the latter, and assuming the title of Sultan Fukhr-ud-din set up as an independent monarch.

1343	744	Haji Ilyas, entitled Sultan Shams-ud-din Bhangra.	Do.

Fukhr-ud-din was killed by Ali Mobareck who occupied the throne for a brief space, but in turn was killed by Haji Ilyas, one of the noblemen of the realm, who then assumed the sovereignty under the title of Sultan Shams-ud-din and established an independent monarchy in Bengal. Under his judicious rule the country attained great prosperity, which was also due to the fact that owing to the disturbances which at this period prevailed in the Delhi empire, many noble aristocratic families migrated to and settled in Bengal. His reign was a long and prosperous one, and after his death his son succeeded him on the throne.

1358	760	Sultan Sikandar, son of Shams-ud-din Bhangra.	Sultan Feroze Shah Barbak, nephew of Sultan Ghias-ud-din Tughlak.

The reign of this monarch in Bengal was one of great peace and tranquillity, in both home and foreign relations.

1367	769	Sultan Ghias-ud-din, son of Sultan Sikandar.	Do.

Ghias-ud-din was a king of religious principles and just and upright disposition. He was a great benefactor of the aristocracy, and of learned and holy men. He invited to his capital persons of merit and genius from various countries and sent emissaries to bring the celebrated poet Hafiz of Shiraz to his Court at Luckhnawti.

1373	775	Saif-ud-din, styled Sultan-us-Salatin son of Ghias-ud-din.	Do.

After the death of Sultan Ghias-ud-din the grandees placed

A.D.	A.H.	Nazims of Bengal.	Emperors.

Saif-ud-din on the throne and gave him the title of Sultan-us-Salatin.

1383	785	Sultan Shams-ud-din, son of Sultan-us-Salatin.	Do.

This king was humane, benificent and brave. Sitting upon his ancestral throne, he governed according to the laws and customs of his predecessors. He was treacherously murdered by Rajah Kans, who was one of the Ameers of the realm, and who then seized the throne.

1385	787	Rajah Kans	Do.

Rajah Kans acted tyrannically towards the Musalmans and caused the holy persons and learned men to be killed He treacherously procured the assassination of Shaikh Badred-ul-Islam Abbasi. He also caused a number of learned men to be placed on board a vessel and had them all drowned. The wholesale murders and other acts of cruelty of the Rajah tired the patience and forbearance of Hazrat Noor Kutbi Alam, who was the spiritual leader both of the late King and of his Musalman subjects, and he invited Sultan Ibrahim Sharki of Jonepore to invade the country. The Rajah then prostrated himself before this holy individual and supplicated that his son might be converted to Islam and placed on the throne. The holy man then converted the Rajah's son to Islam, styled him Jalal-ud-din, and invested him with the sovereignty.

1392	794	Sultan Jalal-ud-din, son of Rajah Kans.	Sultan Nâsir-ud-din Mahomed Shah, son of Sultan Feroze Shah

Sultan Jalal-ud-din reassembled the learned and the holy men, who had been dispersed on account of the cruelty and oppression of his father, and showed them great consideration and honor. During his reign the government acquired great stability and power, and the city of Pundwah reached such a flourishing condition as to surpass all the other cities of India.

A.D.	A. H.	Nazims of Bengal.	Emperors.
1409	812	Sultan Ahmed Shah, son of Jalal-ud-din Shah.	Sultan Mahmood Shah, son of Sultan Nâsir-ud-din Shah.

Ahmad Shah was a great tyrant and wantonly butchered men, so that the people were greatly harassed and became disaffected. At last, Shadi Khan and Nâsir Khan, who were nobles of his Court, assassinated him in concert, and the latter seized the throne.

1426	830	Sultan Nâsir-ud-din Shah ...	Sultan Maiz-zuad-din Mobarak Shah, son of Khizir Khan.

The Ameers of Ahmad Shah put Nâsir Khan to death and placed on the throne Sultan Nâsir-ud-din, who was a descendant of Sultan Shams-ud-din Bhangar, and whom they found after search in a village where he used to procure his livelihood by agriculture. He proved to be a patriotic sovereign, and reassembled those courtiers who had gone away during the reigns of Kans, Jalal-ud-din and Ahmad Shah. The reputation of his excellent qualities attracted people to his dominions from different territories and under his mild and beneficent rule all classes of people prospered and were happy. He reigned for 32 years in an excellent manner.

1457	862	Barbak Shah, son of Nâsir-ud-din Shah.	Sultan Bahlool Lodi.

He was also an excellent ruler. During his reign both his subjects and the army were in a happy and prosperous condition.

1474	879	Sultan Yusaf Shah, son of Barbak Shah.	Do.

Sultan Yusaf Shah was of a mild temper and a benefactor of his people, and was just, learned and religious. He was strictly impartial in dispensing justice according to the Mahommedan Law.

A.D.	A.H.	Nazims of Bengal.	Emperors.
1482	887	Sultan Fateh Shah, son of Yusaf Shah.	Sultan Bahlool Lodhi.

Fateh Shah was learned and wise. He ruled in accordance with the usages and customs of the preceding Sovereign. Sultan Shahzadah, a eunuch slave, killed him and seized the throne.

1491	896	Sultan Shahzadah, entitled Sultan Barbak.	Sultan Sikandar son of Bahlool Lodi.

Sultan Barbak filled the Court with low-class men, ousting for them the hereditary grandees. Malek Andhal the Abyssinian put him to death and seized the throne.

1492	897	Malek Andhal, entitled Feroze Shah.	Do.

Under the just and benificent rule of Feroze Shah people enjoyed security of property and person, and both the subjects and the army were satisfied with him. He died a natural death.

1494	899	Sultan Mahmood Shah, son of Feroze Shah.	Do.

Sidi Badar, the Abyssinian, put Mahmood Shah to death and took the reins of government.

1495	900	Sidi Badar, the Abyssinian, entitled Sultan Muzaffar Shah.	Do.

Muzaffar Shah put to death all the learned men, the gentry and the pious men who were dissatisfied with him. At last Syyad Sharif Makki, who was his Wazir, in conjunction with the other Ameers, assassinated him and assumed the sovereignty.

1498	903	Syyad Sharif Makki, entitled Sultan Ala-ud-din, and known as Hosain Shah Badshah.	Sultan Sikandar, son of Bahloo Lodi.

This king was of a just disposition and a cherisher of the nobility and gentry. He showed favour to persons of noble descent and the aristocratic Ameers. He appointed pious men, Syyads and Mughals and Afghans of high family as Ammals in his kingdom, and thus remedied the evils caused by the

A.D.	A.H.	Nazims of Bengal.	Emperors.

misrule of the Abyssinian Sultans and restored peace and tranquillity to the country; and under his judicious government the kingdom gained prosperity. He granted numerous freehold tenements to the holy men, Syyads and other spiritual leaders, and he endowed the shrine of the saint, Noor Kulbi Alam, with the revenues of many villages. After a long reign he died a natural death.

Historians relate that Syyad Shrif Makki with his brother, Syyad Yusaf, and father, Syyad Ashraf Makki, who was a native of the city of Termiz, chanced to come to Bengal and the trio fixed their residence at a mouzah called Chandpore in the territory of Rarh. Here Syyad Shrif commenced his studies under the preceptorship of the Kazi of the place. As he was of noble lineage the Kazi gave his daughter to him in marriage. He afterwards presented himself at the Court of Mozaffar Shah, who made him his Wazir; and after the assassination of that king the Ameers of the Court elevated him to the throne.

1521	927	Sultan Nusrat Shah, son of Sultan Ala-ud-din Hosain Shah.	Sultan Ibrahim Lodi, son of Sikandar Lodi.

In the reign of this king, Humayoon Badshah put to death Sultan Ibrahim Lodi and seated himself on the throne of De and reduced most of the provinces of Hindustan to his sway. Most of the chiefs and nobles of that empire, therefore, fled and sought the protection of Nusrat Shah. Even Sultan Mahmood, brother of the late Emperor, fled into Bengal and obtained here the grant of pergunnas and villages for his maintenance in a manner befitting his rank and position. Ibrahim Lodi's daughter, who had come with this refugee to Bengal, became the wife of Nusrat Shah.

1534	940	Sultan Mahmood Shah Bengali, son of Ala-ud-din Hosain Shah.	Humayoon Badshah.
1541	946	Khizir Khan	Shere Shah Badshah.

A.H.	A.H.	Nazims of Bengal.	Emperors.

Sher Shah expelled Humayoon from Delhi and became the Emperor of Hindoostan. He also wrested the sovereignty of Bengal from Sultan Mahmood Bengali, and appointed Khizir to its government.

1545	952	Mahomed Khan Sur ...	Salim Badshah.
1555	962	Bahadur Shah Salim Khan...	Mahomed Shah Adil.
1560	968	Jalal-ud-din Shah ..	Do.
1564	971	Soleman Shah Karani Afghani.	Do.

Soleman Shah removed the capital of Bengal from Ghor to Tanda.

1573	981	Daud Shah, son of Soleman Shah.	Jalal-ud-din Akbar Badshah.

In the reign of this ruler Akbar Badshah conquered Bengal in 1570 A.D. and annexed it to his dominions.

Governors under the Mughal Dynasty.

1576	984	Nawab Khan Jahan ...	Jalal-ud-din Akbar Badshah.

Khan Jahan captured Daudkhan, and the latter was put to death. Under the administration of Khan Jahan, Bengal and Behar became subject to the regular government of Akbar. He removed again the capital of Bengal from Tanda to Ghor.

1597	987	Muzafer Khan ...	Jalal-ud-din Akbar
1580	988	Rajah Todar Mal ...	Do.
1582	990	Khan-i-Azam	Do.
1584	992	Shahbaz Khan	Do.
1589	997	Rajah Man Singh ...	Do.

Rajah Man Singh removed the capital to Rajmahal.

1606	1015	Kutb-ud-din Khan ...	Jahangir Badshah.
1607	1016	Jahangir Kooli Khan ...	Do.
1608	1017	Shaikh Islam Khan ...	Do.

Islam Khan removed the capital from Rajmahal to Dacca.

1613	1022	Kasim Khan, son of Islam Khan.	Jahangir Badshah.
1618	1028	Ibrahim Khan Fateh Jang	Do.

A.D.	A.H.	Nazims of Bengal.	Emperors.
1622	1032	Shah Jahan, son of Jahangir	Jahangir Badshah
1625	1033	Khana Nawaz Khan ...	Do.
1626	1035	Nowab Mukarrom Khan ...	Do.
1627	1036	N. Fidai Khan	Do.
1628	1037	N. Kasim Khan ...	Shah Jahan Badshah.
1632	1042	N. Azam Khan ...	Do.
1637	1047	N. Jolam Khan Mashhadi...	Do.
1639	1049	Shahzadah Sultan ...	Do.
		Mahomed Shuja, son of Shah Jahan	Do.
1660	1070	Nowab Meer Jumla ...	Awrangzeb Badshah.
1664	1074	Nowab Shayesta Khan ...	Do.
1677	1087	Nowab Fedai Khan ...	Do.
1678	1088	Shahzadah Sultan Mahomed Azam	Do.
1680	1090	Nowab Shaista Khan ...	Do.
1689	1099	N. Ibrahim Khan Sani (II)	Do.
1697	1108	Prince Azim-oosh-shan ...	Do.
1704	1116	Nowab Murshed Kooli Khan	Do.

Murshed Kooli Khan removed the capital from Dacca to Murshidabad.

1725	1139	Nowab Shuja-ud-din Mahomed Khan.	Mahomed Shah Badshah.

Taking advantage of the convulsions and weakness of the Delhi Empire, Nowab Shuja-ud-din Mahomed Khan assumed absolute powers and began to govern the country on his own account. From this time Bengal again became an independent State.

1739	1151	Nowab Sarfaraz Khan, son of Shuja-ud-din Khan.	Mahomed Shah Badshah.
1740	1153	Nowab Alivardi Khan ...	Do.
1756	1170	Nowab Siraj-ud-dowlah ...	Alamgir II.
1757	1171	Nowab Mir Mahomed Jaffer Khan.	Do.

A.D.	A.H.	Nazims of Bengal.	Emperors.
1764	1178	Nowab Najm-od-dowlah ...	Shah Alam.

We may now proceed to trace the reasons for the large Musalman population of Bengal Proper. During the very long period that Bengal remained under the Musalman sway, it enjoyed a greater degree of peace and security than any other part of Hindustan or indeed than any Musalman country throughout the world. Moreover, the Musalmans had here an independent government of their own. Again, on account of the natural defences by which the country is protected, it has always enjoyed immunity from foreign invasions, and consequently it formed a great asylum for the Musalmans.* Furthermore, the richness of its soil and the abundance of its productions attracted men from other countries to settle in it. For all these reasons, the population of the country was ever on the increase, and thus it was that this province became inhabited by larger number of Musalmans than any other part of India.

From 1204 A.D. to 1765 A.D., that is to say, during a period of 561 years, 76 Musalman Governors, Kings and Nazims successively ruled Bengal. Out of these, 16 Governors held their appointments from the *Ghori* and *Khilji* Emperors, 26 were independent Sovereigns, including the rulers who were contemporaneous with the reign of Sher Shah, and the remaining 34 were Nazims under the Mughal Emperors. The 76 rulers who governed this country during these 562

* Hamilton's "Hindoostan and Reazus-Salatin."

years, were all of either Afghan, Moghul, Iranian or Arab origin, except Kans, Jalal-ud-din Shah, Ahmad Shah and Rajahs Todermal and Mansingh. Owing to this foreign origin of its Sovereigns numbers of Musalmans of all classes and conditions came from Afghanistan, Turkistan, Iran, Arabia, distant parts of India and other countries, and settled in Bengal. Some of these Musalmans came with the conquerors of Bengal, others came on account of disturbances and revolutions in their own native lands, and some came merely in search of employment or livelihood.

In support of these assertions regarding the influx of Musalman people into this country, during the period specified, from various climes or regions, I may recount here some of the events related in the various histories which were the cause of this influx.

When Mahomed Bakhtyar Khilji made the conquest of Bengal, large numbers of Afghans, Moghuls and Iranians came with him into the country. He was himself an Afghan leader. He subjugated Bengal and Behar with a countless host of Musalmans, and established a Musalman Government in these territories. He granted *jagirs* to his Ameers and relations and thereby caused them to settle in these newly-acquired dominions.

Hissam-ud-din Hosain, entitled Sultan Ghias-ud-din Khilji, ruled Bengal from 1214 to 1227. He showed much consideration to the Musalman nobility and gentry, the learned men and holy persons. During his reign numbers of Musalmans came to Bengal from other countries. He caused Syyads, ecclesiastics and

learned men to settle in his dominions by granting them *Aima* and rent-free lands. Maulana Siraj-ud-din Siraj writes in his *Tabâquât-i-Nâsiri* as follows regarding this Sovereign :—

"The affairs of Malik Hissam-ud-din reached such a point that the coin of the territory of Luckhnawti was stamped and the *khotba* thereof read in his name, and they styled him by the title of Sultan Ghias-ud-din. He made the city of Luckhnawti the seat of his government . . . . and people from all directions turned their faces towards him.

"He was a man of pleasing mien, of exceeding handsome appearance, and both physically and mentally was adorned with the perfection of goodness; and through his liberality and favour all acquired great benefits and reaped numerous blessings. In that country many marks of his goodness remained. He founded *jami* (cathedrals) and other *mosques*, and conferred salaries and stipends upon good men, upon theologians, upon the priesthood and upon the descendants of the Prophet... ...When the writer of these words, in the year 641, reached the territory of Luckhnawti. the good works of that Sovereign, in different parts of that territory, were beheld by him."

Boghra Khan—styled Sultan Nâsir-ud-din, son of Sultan Ghias-ud-din Bulban, Emperor of Hindustan, and a grandson of Sultan Shams-ud-din Altamash by the female side—ruled Bengal for 45 years, from A.D. 1282 to A.D. 1325. He was a great cherisher of the gentry and nobility, an appreciator of merit, and a correct estimator of men's characters. The poet Ameer Khosroo has written a good deal in his praise. His son Moiz-zud-din Kykobad succeeded to the throne of Delhi after the death of Sultan Ghias-ud-din Bulban, and he himself remained content with his government of Bengal, Kykobad gave himself up to luxury and sensual

enjoyments and totally neglected the affairs of the Empire. Disloyal and mischievous persons took this opportunity to undermine his power with a view to his final overthrow, and so they instigated him to persecute those Ameers who were loyal and attached to the imperial house, by bringing false charges against them. At last the result was that Sultan Jalal-ud-din Feroze Shah Khilji, who was one of the Ameers of the Empire, killed Kykobad and seized his throne. At this point the Ghori Dynasty of Delhi came to an end, and the imperial sway passed to the house of Khilji. The dominion of the Ghorian Dynasty, namely, the rule of Sultan Nâsir-ud-din Boghra Khan, however, continued unchanged in Bengal after this event. Consequently the faithful supporters of the Ghori Dynasty of Delhi, primarily owing to the persecutions of Kykobad and finally on account of the overthrow of his government, fled into Bengal and placed themselves under the protection of Boghra Khan.

The particulars of this event are narrated at great length in history. I therefore propose to give here only a summary of its account as given in the *Ferishta*, *Tabâquât-i-Akbâri* and the like other histories.

Moiz-zud-din Kykobad, son of Nâsir-ud-din Boghra Khan, became Emperor of Delhi after the death of Ghias-ud-din Bulban. After his accession to the throne, he gave the reins to his youthful passions and sunk into luxury and sensual pleasures. In his time, the minstrel and buffoon classes, rose into great favour and prominence. Malick Nizam-ud-din found access to him and was made Premier of the State, and the sole power

of government fell into his hands. Seeing the Emperor thus lost in luxury and pleasure and totally neglecting State affairs, Malick Nizam-ud-din conceived a desire to seize the throne; and as a step towards the achievement of this end, sowed the seeds of distrust and discord between the Emperor and his Ameers; and succeeded in getting rid of most of the latter as were loyal and faithful, causing them (by fabricating against them charges of various kinds) either to be put to death, or to be exiled or imprisoned in distant and remote places.

When Nâsir-ud-din Boghra Khan heard the news of his son's negligent behaviour and the great power wielded by Malick Nizam-ud-din, he wrote to his son, from Bengal, expostulating with him on the impropriety of his conduct. Finding all his remonstrances ineffectual, he set out in person towards Delhi. Malick Nizam-ud-din, by his machinations, all but succeeded in bringing about a rupture between the father and the son, but happily he failed in his purpose, and at last the father and the son had a friendly meeting. After a brief halt, the father marched back to Bengal, having given some wholesome counsel to his son, who thereupon returned to his Capital City, Delhi. But as soon as Nâsir-ud-din was gone, Kykobad consigned all his good advice to oblivion and relapsed into his former evil ways.

When the former heard of his son's relapse into luxury and sensuality, he despaired both of his life and the stability of his government.

About this time Malick Nizam-ud-din was assassinated by means of poison, and Kykobad became a

prey to paralysis and apoplexy as a consequence of his drunken and intemperate habits. During his illness some of the powerful Ameers conceived hopes of seizing the throne ; but the other Ameers coming speedily to an agreement brought his son, named Kyoomoors, who was but three years old, from the harem, and placing him on the throne, styled him Shams-ud-din. Now the Ameers became divided into two factions, the party of the Khiljis sided with Jalal-ud-din Feroze Shah, while that of the Turks took up the cause of Kyoomoors.

The partizans of Jalal-ud-din Feroze Khilji seized the person of Kyoomoors, and wrapped Kykobad, who had still a remnant of life left, in a blanket and, having suffocated him, threw his body into the Jumna.

At this time the Imperial sway passed from the hands of the Ghori slaves to the house of Khilji.

When Sultan Fakhr-ud-din withdrew his allegiance from the throne of Delhi and established an independent sovereignty in Bengal and became the absolute master of the country and its revenues, Mahomed Tughlak was then the Emperor of India. This Emperor's slaughter of the ecclesiastics and Syyads and of the men of the civil and military professions gained him such notoriety, and the country became so filled with his cruelty and tyranny, that numerous families came from Hindustan and went to seek shelter in Bengal. Moreover, during the reign of this monarch severe famines occurred twice in Delhi and its dependencies, and all the population thereof fled to Bengal to avoid the disasters of these famines. In

evidence of the occurrence of these events, I quote the following extract from the *Tarikh-i-Ferishta*:—

"Sultan Mahomed Tughlak was utterly unscrupulous in doing violence and oppression and shedding innocent blood and in persecuting and tyrannizing over God's people. He acted in this respect both against reason and the laws of Shara, as though he meant to empty the world of human creatures. No week passed in which he did not persecute the *unitarian* ecclesiastics, *Syyads*, *Soofis*, *Kalandars* or *Monks*, writers and soldiers, and in which he did not shed blood. Hidden fires of sedition having blazed upon every side, none of the distant dependencies, except Deoghar and Gujarat, remained in the Emperor's possession. Being thus provoked, he betook himself the more to the persecution of his people. The report of the Emperor's tyranny intensified the disgust of the people which augmented the disturbances and the occurrences of disastrous events. As owing to the scarcity of rain, the efforts of the Emperor in regard to agriculture had no beneficial result, he necessarily gave orders for the gates of the city (Delhi) to be thrown open and for the liberation of the inhabitants whom he had forcibly detained within it. Those who had remained alive dragged themselves to Bengal with their wives and children."

Regarding the same subject, the author of the *Tabâquât-i-Akbâri* writes as follows:—

"Of the distant provinces, none remained in the king's possession except Deoghar and Gujrat, and disturbances and disorders occurred everywhere. Mahomed Tughlak, consequently chafed and fretted and in the bitterness of his temper increased the rigours of his persecutions. On hearing the report of the king's oppressions, the people became highly disgusted, and this contributed to aggravate the unhappy state of affairs. The king made efforts to increase and extend cultivation, but owing to the drought, no benefit accrued from his endeavours (in this direction). At last he was forced by necessity to order the city gates to be thrown open

and to let the inhabitants who had been detained (within the city) by force and against their will, go whithersoever they chose. Most of the men with their families and dependants betook themselves at this time to Bengal."

In fact, however, throughout the reign of Mahomed Tughlak people from Delhi and its surrounding country went to seek shelter in Bengal, as will be evident from the following accounts given in the *Tarikh-i-Ferishta* (page 139) :—

"Emin-ul-Mulk, falling into delusions and being led away by wild ideas, thought within himself, it seems hard to learn that the king wants to recall his tutor Fateh Kooli Khan from the Deccan, the whole of which country he has brought so perfectly under control, and by his efficient administration has reduced the bulk of the population, for the purpose of having him about his person and sending me in his place. But the real intention of the king must hereby be to remove me from these parts and (ultimately) cause my ruin." At this time it had so happened that a number of clerks were suspected of embezzlement and the king had passed sentence of death upon them. These, however, contrived to leave Delhi under the pretext of scarcity; and proceeding to Oudh and Zafarabad, placed themselves under the protection of Emin-ul-Mulk, who on this account found the King's mind changed towards himself. At this juncture, seeing no other remedy except pursuing the course of disobedience and crime, he raised the standard of rebellion; and ostensibly in pursuance of the King's orders sent for the troops and summoned his brother from Oudh and Zafarabad. Those whom he had summoned were still on their way, when one night Emin-ul-Mulk, issuing from Sagar Dowara, joined them. His brothers, hoisting the standard of daring and boldness came with all speed to the environs of Sagar Dowara with 4,000 horse, and drove before them, towards the place of encampment, all the king's elephants and horses that were grazing in

the adjacent plains. The king in his perplexity summoned the troops of Amroha, Samanah, Kole and Baran, and Khaja Jahan also joined the king with the troops of Delhi. The king drew up his force for battle, and Emin-ul-Mulk and his brothers also having crossed the Ganges came to meet him in the hope that as the people were disaffected with the king they might make common cause with them. On the following day they set their forces in battle array in the plains of Kanauj. The king became enraged at their audacity, and determining their utter destruction rode against them in person. Emin-ul-Mulk and his brothers were completely astounded when they were informed of this fact, and after making only a short stand took to flight. Emin ul-Mulk himself was captured alive. One of his brothers, named Shukrullah Khan, who had been wounded, was drowned in the waters of the Ganges, and his other brother died in the flight. Some (of the rebel host) with their horses and accoutrements found watery graves, and those who got to the other shore, more dead than alive, met with their death, being killed by a sea monster. The king declared there was no vice in Emin-ul-Mulk, but that he had been instigated to it by others. He consequently called him to his presence, and after presenting him with a horse and robes of honor appointed him to the government of extensive territories. From this place the king went to Bahreich, and from thence he sent Khaja Jahan to precede him in the direction of Luckhnawti and to prevent those of Emin-ul-Mulk's troops who had escaped the edge of the sword from going into that territory."

During the reigns of Sultan Shams-ud-din Bhangra, Sultan Sikandar, son of Sultan Shams-ud-din, Sultan Ghias-ud-din, son of Sultan Sikandar, Sultan Nâsir-ud-din and Sultan Barbak, much consideration used to be shown towards the gentry and nobility. For this reason and also on account of other excellent qualities of these sovereigns, numbers of persons of good families came, from time to time, from their own countries and settled

in Bengal.* Detailed particulars of these events will be found in the accounts of the reigns of these rulers.

Syud Sharif of Mecca, entitled Sultan Ala-ud-din, and commonly called Hassan Shah Badshah, himself belonged to a very high and respectable family and was unequalled in learning and personal excellencies. During his reign Bengal attained to a highly flourishing and prosperous condition, and innumerable Musalmans of all orders poured into Bengal from every region and clime. This king, in particular, used to confer great benefits on persons belonging to good and ancient families, and throughout Bengal appointed Syyad, Mughal and Afghan *ammals* (officers), and allotted a good deal of rent-free lands to the Moslem religious leaders. When Hosain Shah Sharki of Jamepore reached Koholgaun, in the territory of Luckhnawti, after being defeated and pursued up to the frontier of Behar by Sultan Sikandar, Emperor of Delhi, Ala-ud-din Hosain Shah, who was then ruler of Bengal, received him honourably and maintained him in a way befitting his rank and dignity, and provided him with the means of comfort and luxury, so that the ex-ruler, abandoning his sovereign claims, passed the rest of his life in Bengal.† Another refugee of rank, Hosain Khan Kirmili, Governor of Saran, came to Luckhnawti, with his adherents and dependants, owing to the hostile feelings evinced towards him by Sultan Sikandar, and took refuge with Hosain Shah, King of Bengal.

---

* *See History of Bengal*, by C. Stewart, p. 72.

† *See History of Bengal*, by C. Stewart, p. 74.

In the reign of Sultan Nasrat Shah, son of Sultan Ala-ud-din Hosain Shah, King Humayoon, having invaded India, slew the Emperor Ibrahim Lodi and threw the whole empire into convulsions and confusion, and became master of most parts of Hindustan. In consequence of this confusion and the revolution in the government, many nobles and principal men of the realm, fled into Bengal to seek the protection of Sultan Nasrat Shah. Even the very family of the late Emperor Ibrahim Lodi took shelter in this country, and his daughter was married to Sultan Nasrat Shah. These circumstances have been related in the *Tarikh-i-Ferishta* thus :—

"When the King Nasiruddin Mahomed Humayoon slew Ibrahim Shah Lodi, son of Sikandar Lodi, and became master of the vast empire of Hindustan, most of the Afghan nobles fled into Bengal and placed themselves under the protection of Nasrat Shah, and at last Sultan Mahmood, brother of Sultan Ibrahim Lodi, went also to Bengal. All these, according to their respective ranks and positions, and so far as circumstances allowed, received assignments of suitable *pergunnahs* and villages; and the daughter of Sultan Ibrahim Lodi, who through the recent disturbances had been driven into that country, became wedded to King Nasrat Shah."

The practice also prevailed during the reigns of the monarchs belonging to the house of Sher Shah that whichever of the Ameers had to fly from Delhi, he used to come to Bengal for protection, as is thus related in the chronicles of the reign of Shah Mahomed, commonly called Adli Shah :—

"That on the same day Taj Khan Karani, who was one of the principal Ameers of Salim Shah, issuing from the Dewan

Khana of Fort Gowaliar. was going away, when Shah Mahomed Kirmili met him near the gate and questioned him relative to his condition. Taj Khan told him (in reply): 'Circumstances have taken an adverse turn, and I have withdrawn myself from these affairs. Come you also and unite with me.' Shah Mahomed did not agree to his proposal, and went to make his homage to Adli Shah, and he met there with such fate as he did. While Taj Khan Karani, having quitted the Fort, had been proceeding in the direction of Bengal, Adli was meditating the capture of Ibrahim Khan Sur, who lived in great pomp and grandeur. His wife, who was the sister of Adli, being apprised of this fact, warned her husband of it. Ibrahim Khan then flying from Chatar, set off for the presence of his father, Ghazi Khan, who held the government of Handoon. Adli Isa Khan Niazi went in pursuit, and overtaking him near Kalpi, fighting took place between them, in which Isa Khan being worsted, desisted from further pursuit. Ibrahim Khan Sur collecting an army seized the throne; and having caused the *Khotba* to be read on his own behalf, he pressed from that place upon Agra; and having become possessed of the adjoining territories, perfectly consolidated his power. He then assumed the title of Ibrahim Shah and raised the standard of royalty."

"Hemu, grocer, the Wazir of Adli, considered the expulsion of King Ibrahim necessary, broke his power near Kalpi. King Ibrahim made use of a pretext for going to his father. Hemu, grocer, advancing upon that place, laid siege to it for three months. But since Mahomed Khan Sur, Governor of Bengal, having raised the standard of hostility, had advanced to subjugate Chatar, Jaunpore and Kalpi, Adli recalled Hemu the grocer, who in obedience to this summons then raised the siege. King Ibrahim then went towards the territory of Patna, and having fought an engagement with Rajah Ram Chander, the Rajah of the place, was taken prisoner. Rajah Ram Chander, acting upon the policy of the time, seated him with utmost respect upon his own throne and acted towards him like a servant. After some time quarrels arose between the

Afghans of Bayanah, who lived within the limits of Ryseen and Ayaz Bahadur, the Governor of Malwa. The former (party in contention) sent a deputation to Rajah Ram Chander, and got Ibrahim Shah among them and made him their chief. They wished to call in the aid of Doorgawati, Rani of Gadhyya, and then make war with Ayaz Bahadur. She accepted their invitation and marched out of her territory. Ayaz Bahadur despatched his emissaries to her and made her turn away from her purpose. When Ibrahim Shah saw that Rani Doorgawati, repenting of her proceedings, had gone back to her territory, he did not consider his longer stay there would be prudent, and consequently went to Orissa, which is one of the outlying territories of Bengal, and there he ended his days."

Sikandar Shah Sur, who was last of the line of Afghan monarchs, and at the end of whose reign the empire passed from the House of Sher Shah to that of Timoor, abandoning his throne, fled into Bengal, after being defeated by Jalal-ud-din Akbar, as would appear from the following extract from *Tarikh-i-Ferishta* :—

"It so happened at that time that Humayoon Badshah bent his course towards the Panjab, and Tatar Khan fled from Ruhtas to Delhi *en route* for the Panjab. The Mughal followers of Humayoon having advanced up to Lahore dispersed the Afghans, and having extended their conquest up to Sirhind brought those tracts under their control. Sikandar Shah sent an army of fifty thousand troops (or, according to other accounts, one hundred thousand Afghans and Rajput horsemen) under the command of Tatar Khan and Hybat Khan for the expulsion of the Chaghtai host.

"The Afghans were totally routed, and having turned their horses' heads they did not draw rein until they arrived at Delhi. Although Sikandar Shah was perfectly aware of the hostile feelings of his Ameers, yet, acting upon the requirements of necessity, he assembled an army sixty thousand strong and marched towards the Panjab in 962 A.H. He encountered

Byram Khan, Turkoman, who was in the retinue of Prince Jalal-ud-din Mahomed Akbar near Sirhind, and, being put to the rout, retired to the mountains of Swalak. Thus for the second time the metropolitan cities of Delhi and Agra passed into the hands of the Ameers of King Humayoon, and the world became so adorned with beauties and charms as to vie with the gardens of Paradise. Through the well-aimed efforts of Byram Khan, Turkoman, Sikandar Shah Sur was dislodged from the mountain of Swalak, whence he fled towards Gaur and Bengal. He took possession of those territories, and after a short time died there, and Taj Khan Karani became the ruler of Bengal in his place."

In the same history the following particulars are given in the accounts of the reign of the Emperor Akbar :—

"After the siege of the Fort of Mankot had lasted for six months, Sikandar Shah was reduced to the necessity of soliciting the deputation of a trustworthy nobleman to him, so that after having submitted his terms through him he might act according as he might be ordered. Accordingly Khan-i-Azam Shams-ud-din Mahmad Khan Atka went to the fort. Sikandar told him, 'Owing to the multiplicity of my crimes I cannot venture into the King's presence, but I wish to send my son Shaikh Abdur Rahman to the Court and myself to withdraw to Bengal and live there in submission.' Khan-i-Azam Shams-ud-din came back and conveyed these proposals to the King, who accepted them. Shaikh Abdur Rahman came to the King's presence in the month of Ramazan 964, and offered some elephants as a present, and Sikandar Shah took the opportunity to go to Bengal."

In order to weaken the power of the learned men and other leaders of Islam, the Emperor Akbar used to collect them and send them away to Bengal, as the following fact, written by Abdul Kader Badwani in his accounts

of the Emperor Akbar on page 278 of *Mantakhabat Tawarikh*, shows :—

"In the reign of the Emperor Akbar, the learning itself, which men acquired, became the cause of their misfortune and decline. The Emperor used to order all the learned and holy men and spiritual leaders of the people to be brought into his Court and to enquire himself into the means of their subsistence and profession, and, closely conversing with them both in public and private with usual regard, settled some land upon them as he thought proper. Those whom he knew to be in the habit of gathering disciples or keeping company with them in the *Majlis* (assembly) *Sama* or *Kulalic* (an assembly in the form of a circle when religious songs are sung to excite the hearers) he held them to be professional traders, and either shut them in the forts or transported them to Bengal and Behar, and things of this sort were always happening during his reign. All the aged and frail peers and sheiks (holy and pious men) were objects of much more pity than the other people ; but the details of all this are too lengthy to be mentioned here.

"In obedience to such royal orders the *Sufis*, *Sahib Sama* (*i.e.* devotees and saints who held *Majlis-i-Sama* and devotions towards God) were brought under the control and order of the Hindu officers, and were reduced to such misery that they forgot their own position ; and being exiled from their homes entered into the mouse-holes, that is, hid themselves in nooks and corners, and their circumstances were completely changed."

Daud Shah, son of Soliman Shah, was the last of the kings of Bengal. Daud Shah had a numerous retinue of servants and followers, and his power and resources were so great that he had 40,000 well-mounted cavalry, 300 elephants and 140,000 infantry including artillery-men, musqueteers, archers and bowmen ; he had besides 20,000 pieces of ordnance, most of which were

battering guns, a considerable number of war vessels and other implements of war.—*From Riaz-us-Salatin.* In the reign of Akbar, and in the year 984 A. H. he was captured by Khan Jahan Khan in Bengal and put to death. After this event, Bengal came under the away of the Mughal or Timurian dynasty. Henceforth Nazims or Governors of Turanian and Arab origin used to be appointed by the Court of Delhi to govern Bengal. During the administration of these Musalman Nazims and rulers, large numbers of Musalmans came from various countries and settled here, more especially during the administr ation of Nawab Ameer-ul-Omara Shaista Khan. Owing to his benefactions towards persons of birth and family, the country became inhabited by a large number of Musalmans of noble origin, and he conferred upon them numerous estates in the shape of freehold villages and tenements.

During the government of Suja-ud-din Mahammad Khan, Nadir Shah, King of Persia, invaded India and sacked Delhi and other cities. Most of the inhabitants of Delhi and the surrounding parts fled at that time into Bengal to seek the protection of Suja-ud-din Muhammad Khan. This ruler accorded liberal treatment to these refugees and conferred great benefits upon them. This gave a new impetus to the influx of immigrants, as would appear from the following extract from *Tarikh-i-Mansoori* :—

"No sooner did any stranger come into his dominions than he used to get notice both of his arrival and whether the newcomer was a person of good lineage and ability. After the arrival of such a person at Murshidabad, he used to wait for three days to see if the stranger possessed any interest with any

of the officers of the Court; and if so, if anyone spoke of him, he used to send for him and promote his objects; otherwise on the fourth day he himself, making mention of the stranger, remarked that perhaps none of the audience had familiarity or acquaintance with him, or else some one must have spoken about him. Even then, if anyone gave sufficient information about him, so much the better, or else he would himself send some one to procure information concerning him, and also to carry the message to him that, as he had chanced to come to his dominions, he might as well come to see him. He then secretly procured information as to his manners and means; and after having become acquainted with all the necessary particulars regarding him, he questioned him regarding his intentions. If he thought that he purposed adhering to him and wanted employment, he received him into his service in a most cordial and gracious manner, and forthwith supplied him with moderate funds for his necessary expenses, intimating to him at the same time that in this country such a small sum suffices (to cover all one's necessary expenses); besides, God Almighty has the power to give yet more. It was his wonted practice that whenever he sent a present to any person, if the bearer accepted any reward or gratuity from the receiver, he took to task both the bearer and the receiver for it. In fact he himself treated his servants with such a degree of liberality that hardly any of them felt any desire for reward. All those courtiers who were known to him by sight used to receive a tray full of dainties and delicacies from the hospitable kitchens of this generous lord, in such order that some received it daily, some on alternate days, and others bi-weekly. This hospitable practice never ceased so long as he lived. He used to keep by himself a note-book, the leaves of which were made of ivory, containing a memorandum of the names of such of his attendants and courtiers as were personally known to him. Every night before going to bed he used to look over these pages, and selecting some of the names therefrom, put down against each, with his own pen, such a sum as was commensurate to the individual's condition, sums which were often

large; and having issued orders to his revenue officers for the payment of each item of these sums out of the proceeds of the crown lands, apprised the gratuitants or their agents respecting the donation. If he (the receiver of the gift) did not divulge the fact, he rose higher in his regard and esteem; but whoever did the contrary lost his confidence on account of his untrustworthy behaviour, and without showing any harshness towards him he used to efface the names of such delinquents from the note-book in question and substituted other names in their places. He continued in this practice throughout his life."

Besides these foreign settlers who came to Bengal by land, as indicated in the foregoing pages, numerous people came to this country also by sea.

Hooghly was then the port of Bengal and an anchorage for ships. Most of the comers, from, and returners to, Arabia and other western countries embarked or disembarked at this port. The inhabitants of Bengal and the upper parts of Hindustan as far as Delhi embarked here when going on pilgrimages to Mecca and other places of sanctity. Moreover, people from Iran, Khorasan, Iraq, Arabia and Egypt, who chose to come to Hindustan or Bengal by sea, disembarked here. Thus in process of time Bengal became inhabited by large numbers of foreign Musalmans.

To illustrate these facts I mention here the circumstances of a few of those families who came by this route into Bengal, and proceeding from here to Delhi and other places rose to eminence and distinction.

(1) *The Royal House of Oudh.*—The founder of this dynasty, Mahomed Amin, styled Nawab Burhan-ul-

Mulk Saadat, Khan Bahadur, who belonged to one of the noblest families of Nishapore, came with his father from that place to Bengal and stayed here for some time. After the demise of his father whose tomb still exists in Azimabad (Patna), he proceeded to Delhi and there rose to eminence. The author of *Imad-us-Saadat* relates that Mirza Nasir had two sons by his wife, who was the daughter of Syyad Sams-ud-din, of Nishapore. One was named Mir Mahomed Bakar and the other Mir Mahomed Ameen. In the year 1118 A.H., Mirza Nasir with his son, Mir Mahomed Bakar, arrived at Bengal on board a ship, and fixed his residence in Azimabad, and used to receive a maintenance allowance from the Government of Shuja-ud-Dowlah Shuja-ud-din Mahomed Khan, Nazim of Bengal. About this time Mir Mahomed Bakar contracted matrimony, and had a son born to him. This boy afterwards received the title of Bashir Jang during the ascendancy of his uncle Burhan-ul-Mulk, and was appointed to the Subadarship of Kashmir by the King of Delhi. In the year 1120 A.H., Mir Mahomed Ameen, who had remained in the territory of Nishapore, came to Bengal with a view to see his venerable father and brother, and met them. Some time later, Mirza Nasir died at Azimabad. After the demise of the father both the brothers left Bengal and proceeded to Shahjahanabad, where gradually they attained to pre-eminent positions. Mir Mahomed Ameen received from Mahomed Shah Badshah the post of a Commander of seven thousand with the title of Burhan-ul-Mulk Saadat Khan, and was appointed to the Subadarship of Oudh.

(2) *The Family of Hakim Ulvi Khan, the Royal Physician.*—Hakhim Mir Mahomed Hadi, the venerable uncle of Nawab Ulvi Khan, came into Bengal by sea, and was introduced to the presence of Suja-ud-din Mahomed Khan, through the agency of the Foujdar (Commandant) of Hooghly and obtained a situation at the Court. Ulvi Khan had also come with his uncle and was then of a tender age and under his tuition. In course of time Hakim Mir Mahomed Hadi became famous for his learning and reputed for his skill in physics. As Mahomed Shah Badshah wanted an eminent physician and had learnt that the Nazim of Bengal had a skilful medical man about him, he wrote the Nazim to send him to his Court. But as neither Mir Mahomed Hadi was agreeable to go to Delhi, nor was the Nazim, having regard to the good of his own health, willing to part with him, he therefore answered the King to the effect that Hakim Mir Mahomed Hadi owing to age and imfirmity was incapable of undertaking a journey to Delhi, but that he was sending the Hakim's nephew, who had studied medicines under his uncle and was equally proficient in the art. Nevertheless, in case of necessity, Mir Mahomed Hadi would go in person. Ulvi Khan went with the Nazim's petition to the King at Delhi, and the eminence to which he rose and the fame that he acquired there is more evident than the sun itself (*i.e.* too well known to need any mention). The rest of the family of these Hakims remained in Murshidabad and live there up to this day. Nawab Muzaffar Jang, the Naeb Nazim of Bengal, of whom an account is

to be found in the various histories, belonged to this family.

(3) *The Armenian Settlers in Bengal.*—Ages ago the ancestors of these Armenians, flying from the persecution and violence of some one of the kings of Iran, had come from that country to Bengal by way of the sea and settled here, and their descendants have ever since continued to reside in this country.

In a similar way persons belonging to various family stocks and branches have come from different realms and regions and domiciled here. As I have shown in the foregoing pages that Musalman immigrants from the metropolis of Delhi and other places largely stocked the population of Bengal and adopted this country as their own, it appears therefore necessary to take some notice of the political features of those countries from which Musalmans originally came to Delhi.

All Central and Western Asia from Khorasan and Afghanistan to Bagdad, the seat of the Caliphate and Room, which were under Moslem domination, fell into tumult and convulsions owing to the irruption and invasion of Chinghiz Khan and his decendants. From the violence and tyranny of these invaders the life of every man, whether high or low, was in jeopardy. They effaced all trace of Musalmans from every country that fell under their sway and made indiscriminate slaughter of the Musalman inhabitants without any regard to sex or age. Consequently these people fled to other countries for safety; and because at that time there was a powerful Musalman government in India, most of the refugees therefore fled into this

realm. This fact has been related thus in the *Tabâ-quât-i-Nâsiri** :—

"Notwithstanding that by the will of the Almighty and the decrees of destiny the turn of sovereignty passed unto Chinghiz Khan, the accursed, and his descendants, after the Kings of Iran and Turan, and that the whole of the land of Turan and the East fell under the sway of the Mughals and that the authority of the Mahommedan religion departed from those regions, which became the seat of Paganism, the kingdom of Hindustan, by the grace of Almighty God and the favour of fortune, under the shadow of the guardianship of the *Shamsi* race, and the shade of the protection of the Al-timishi Dynasty, became the focus of the people of Islam, and the orbit of the possessors of religion; and as from the extremity of the territories of Chin, Mawarannahar, Tukharistan, Zawul, Ghur, Kabul, Ghaznin, Iraq, Tabaristan, Iran, Khurasan the Dyar-i-Bakr and Mansil as far as the boundaries of Rum and Sham, fell into the hands of the infidel Mughals, and not a trace of the Mahommedan Maluks and Sultans of Islam remained in these countries; The Almighty's mercy be upon them, and may He long preserve the Nâsiriah dynasty."

It is further written in the same work that after the events of the year 614, in Khorasan, owing to the invasion and irruption of Changhiz Khan Mughal, Jalal-ud-din Khwarazm Shah, being defeated and overthrown by the infidel forces, in the year 616 came towards Hindustan.

The same author also narrates as follows:—

"From the very outset of his reign and the dawn of the morning of sovereignty in the congregating of eminent doctors of religion and law, venerable Syyads, Maliks, Ameers,

* Translation of *Tabâquât-i-Nâsiri*, by Major H. G. Raverty, pp. 869—888.

Sadars and (other) great men, the Sultan used yearly to expend about ten millions; and people from various parts of the world he gathered together at the Capital City of Delhi, which is the seat of the Government of Hindustan, and the centre of the circle of Islam, the sanctuary of the *Mandates* and inhibitions of the religion of Mahamet, the kernel of the Mahammadan religion, the marrow of the Ahmadi belief, and the tabernacle of the eastern parts of the universe; guard it O! God, from calamities and molestations. This city, through the number of the grants and unbounded munificence of that pious monarch became the retreat and resting place for the learned and virtuous and the excellent of the various parts of the world; and those who, by the mercy of God the Most High, escaped from the toils and the calamities, sustained by the provinces and cities of Ajam, and the misfortunes caused by the (irruption of the) infidel Mughals, made the capital the asylum of the universe—of that Sovereign their asylum, refuge, resting place, and point of safety; and up to the present day, those same rules are observed and remain unchanged, and such may they ever continue."

Ferishta, writing on the same subject, relates as follows:—

"At that time, the royal palace was fitted up and adorned, in a style of kingly magnificence, with gold and silver (furniture and ornaments). Persons of dignified position, Syyads, ecclesiastic, illustrious Chiefs, and twenty-five Princes of Iraq, Khorasan and Mawarannahar, who had come to India owing to the disturbances and disorder caused by Chinghiz Khan and lived under his protection, and also many a Rai and Raja stood at a respectful distance from his throne with folded arms. It is related in the *Mulhiquat-i-Nasiri,* written by Shaikh Ainuddin of Bijapore, that this exaltation and good fortune alone were sufficient for (the gratification of) Sultan Ghias-ud-din Balban that those ex-rulers who had come to India in the reigns of the preceding monarchs and moreover fifteen Princes from Turkistan, Mawarannahar, Khorasan, Iraq Azarbaijan, Khwarezm

Room, and Sham, who having been ejected from their seats of power by the aggressions of Chinghiz Khan, had arrived at Delhi during his own reign and been placed in positions of honor and affluence, all stood with utmost joy and cordiality with folded arms before his throne except two princes who sat at the foot of the throne, as they were descended from the Abbaside Caliphs. Whenever any of the princes or illustrious personages of the age happened to come to India during his reign, he was wont to signify his joy and offer thanks to God, and he would assign to each of these a separate quarter of the city (Delhi), so that from their locations fifteen (additional) wards came into existence in Delhi, *viz.* (1), the Abbaside quarter (2), Sanjari quarter (3), Khwarizmi quarter (4), Delemi quarter (5), Ulvi quarter (6), Atabaki quarter (7), the Ghori quarter (8), Chinghizi quarter (9), Roomi quarter (10), Sunkari quarter (11), Yamani quarter (12), Mosali quarter (13), Samarkandi quarter (14), Kashghari quarter, and (15) Khatai quarter. Because scions of illustrious families and most distinguished personages of the age representing the sword and the pen, and masters of music and art, such as had no match in the four quarters of the world, were assembled at his Court, it therefore was said to possess a decided superiority over that of (Sultan) Mahmood or (Sultan) Sanjar. It is said that all persons of learning and erudition and the doctors of religion assembled at the residence of his eldest son, who was commonly called Khani-Shahid ; while the musicians, ministers to pleasure and story-tellers, wits' jesters and bufoons gathered at the assembly of his other son named Boghra Khan and formed royal pleasure parties."

In the second chapter of the same history is narrated as follows :—

"During the reign of Sultan Mahomed Tughlak, from its commencement to its termination, great and eminent men, artists and those whose fortunes had been wrecked, came to Hindustan, from Iraq, Khorasan, Mawarannahar, Turkistan and Arabia, in the hopes of receiving kind and benevolent

treatment from him, and in fact obtained greater favours than their most sanguine expectations led them to look for."

It will be manifest from the citations made successively in the preceding pages, from various historical works, that owing to the disruption of the Kingdoms of Arabia, Iran, Turkistan and Khorasan, the high and low people of those realms came mostly to India ; and more especially the chief persons of those countries, during those troublous and disastrous times, had to fly to India for the safety of their lives and to avoid dishonour from their enemies. Most of such refugees flocked to Delhi and placed themselves under the protection of successive monarchs. It has also been shown that during the reigns of the Ghori, Khilji, Tughlak, Syyad, Lodi and Mughal emperors, people continued to come into Bengal from Delhi aud other parts of India, and it is the unanimous verdict of historians that during the reign of Sultan Kykobad, owing to the revolution of Government, and in the reign of Sultan Mahomed Tughlak, on account of his atrocities and the frequent recurrence of famines, the whole population of Delhi, as it were, came to Bengal. The kings and rulers of Bengal ever treated these comers with consideration, and provided for each in a manner suitable to his condition, either by enrolling him in the State service or by granting him rent-free lands. In this way, when the immigrants gradually swelled into large numbers, they then dispersed over the whole face of the country and fixed their residences and retreats in every part of it. The members of these foreigners received daily accessions from births ; and from the congregations of

their families, towns, villages and hamlets rose into existence.

The kingdom of Gaur in Bengal had long continued very powerful and prosperous, so much so that it had no rival in wealth and affluence. The city of Gaur was extensive and populous. It teemed with noble and high families and persons noted for learning, erudition and genius. A large standing army was also located there. All these various classes of people were Musalmans of foreign origin. The city, moreover, contained various other classes of Musalmans, such as professional men, tradesmen, artizans, &c., &c. In short, while there was a Musalman Government, there were all the necessary appenages thereto, as also men in adequate numbers and of sufficient ability to man and conduct the machinery of Government. It would be simply preposterous to think that the kings were the only Musalmans in the country, and that they had no Musalman courtiers or officers ; or even if they had, that they were only the new Musalman converts of this country.*

---

* "Raja Kanis.—Immediately after the above-mentioned event, the zemindar, having assumed the title of Raja, advanced to Pandua, where he was greeted by the Hindoos as the restorer of their religion and Sovereign of Bengal ; but after being seated on the throne, he found that the Mahommedans in his dominions were so numerous, and so much superior in bravery to his natural subjects, that he judged it requisite to treat them with mildness and affability : he therefore allowed many of the Afghan chiefs to retain their estates, and granted pensions to the learned and devout of that religion. By these means he enjoyed a quiet and peaceable reign of seven years, and died in the year 794, A.D. 1392."—*History of Bengal*, by C. Stewart, p. 60.

The former rulers of Bengal, during their successive reigns, directed their best endeavours to induce men belonging to their own race and creed to come from all parts of the world and settle in their dominions, with a view to increase and strengthen their own power and position; and with these men they peopled towns, villages and hamlets. Moreover, the civil and military officers of foreign origin who were appointed by these rulers, each had Musalman relations and followers of his own. This state of things prevailed throughout the very long period that the kingdom of Gaur subsisted; but on the dissolution and disruption of this kingdom at the establishment of the Mughal dominion, Gaur became involved in the general ruin; and its population was dispersed in all directions, and each individual established himself in those villages and rural parts where he could get a foothold, and there made some shift to maintain himself. Those, who owned freehold tenements or the like, remained content with such possessions and passed their lives in retirement and tranquillity, while those of the military profession who were destitute of means took to agriculture to gain their subsistence.

The above particulars have reference to those Musalmans who came to Bengal previous to the country coming under the sway of the House of Timur. After the supremacy of the Mughals was established, their own people began to come to Bengal. Numbers of these people, of all descriptions and orders, came from time to time, into this country, in various ways and established themselves in all the parts, in a manner suitable

to their individual conditions. During the reigns of these monarchs most of the civil and military functionaries were of foreign origin, and the practice that previously obtained, of encouraging the settlement of the foreign Musalmans of noble and gentle birth, in this country, was also followed by the Mughal emperors, *i.e.*, they, too, caused the learned and the gentry to settle in various parts of the country by granting them *madadma-ash* and *jagirs* and treating them with regard and consideration.* They, moreover, observed

* *Akbarnamah*, Vol. II, tells of the Afgan invasions that were repeatedly made on the eastern countries (Bengal). When Solaman Shah, the then ruler of Bengal, Behar and Orissa, died and was succeeded by Daood Shah, Akbar the Great, Mogul Emperor, directed Monaim Khan, Khan Khanan, to invade Bengal in the 17th year after His Majesty's accession to the throne. In the 19th year Khan Khanan invaded Bengal, and the defeated King Daood Khan with his followers fled from Tanda (the capital of Bengal near Gorh) towards the south-east and north of Bengal (Hoogly, Dacca and Denajpore), Daood himself flying to Satgaun or Hoogly. In the 21st year Daood Shah was captured by Khan Jahan the then Subadar of Bengal, and put to death. The people tendered their submission to the Imperial Government of the Moguls, and thus peace and prosperity was established throughout the country—a country which was designated as the hot-bed of war from time immemorial on account of the confusion and disturbance which so violently agitated it.

In the 22nd year, the deceased King's mother with all her dependants made an appeal to the Emperor for protection and safety, and proposed to be permitted to appear personally before His Majesty when on tour in the neighbourhood of Tanda. Khan Jahan accepted her prayers and returned to his own station. In the 23rd year, Khan Jahan reported to His Majesty that the people of Bengal had agreed to obey the Imperial power; and finding therein the way to their prosperity and welfare, they gladly placed themselves under His Majesty's benignant protection and care; and Daood's mother with all her adherents and Mahmud Khan and many other insurgent Afghans came under the royal protection.

In the 28th year of His Majesty's reign (Vol. II, *Akbarnamah*) it is mentioned that when Bengal was invaded for the third time, wise and experienced men were employed to win the hearts of the people with sweet and

benignity and generosity in dealing with the Musalmans of the previous Governments, and confirmed most of them in those grants-in-lands and stipends which they formerly enjoyed. The Mughal Emperors and Governors, like the former rulers of Bengal, introduced into the country people of their own nation

attractive speeches, with persuasive eloquence and with hopeful assurances. By means of words which acted like enchantment, they succeeded in bringing the people to submit to the Emperor. Khaladin Khan first swore fealty to the imperial authority, and afterwards Mirza Beg, Jahazi Khan and many others proffered, through proxy, to submit to the Imperial Government. It was agreed that they would give up fighting and go to their homes, and then after some time they should appear before the Darbar to make good their promise by doing good services. Mirza Beg, Khaladin Khan, Wazir Jamil and others presented themselves for the promised service as a proof of their declared submission. In the 29th year, when Shahbaz Khan was appointed Subadar of Bengal and Sadik Khan went from Bengal to the Emperor, Wazir Jamil, Khaladin Khan, Furrokh and others who had sworn allegiance, but on account of their previous misconduct had always lived in fear, accompanied Sadik Khan in the hope to obtain forgiveness through his intercession from His Majesty. As soon as the news reached His Majesty, Mahandas was sent to direct Sadik Khan to return to Bengal and join Wazir Khan then fighting with Katloo Khan in Orissa; and to bring the refugees to the Court with hopes of imperial forgiveness. He met with Sadik Khan at Tanda, and sent him forthwith to join Wazir Khan as desired by His Majesty. Sadik sent his son Zahed to accompany the refugees to the Court and to afford consolation to them. In due time they reached the capital, and obtaining admission into the imperial presence, received His Majesty's forgiveness and were honoured with various gifts. It is put down again in the accounts of the same year (Vol. II, *Akbarnamah*) that Masoom Khan, one of the powerful grandees of Bengal, was advised to submit, and thereupon did so. Isa Khan, Zemindar of Sonargram, sent his men to Sadik Khan with hopes to obtain the royal forgiveness, and it was settled that Masoom Khan should be sent to Hejaz, and he himself should be a faithful servant to His Majesty and send one of his near relatives to the Court as a hostage, together with some choice presents and should return whatever he had wrung from the royal army during the battle. His Majesty accepted the aforesaid terms, and, accordingly, Isa Khan despatched to the capital the

and creed, and caused them to be domiciled and settled all over it, and thereby imparted security and stability to their rule.*

It was not the custom with the Musalman comers to return to their native lands after a sojourn in this country ; but, on the contrary, it was invariably their practice to permanently settle in any part of the country where they found a place which promised comfort and safety and where they could obtain means of livelihood.

There are no evidences on record which disprove the above facts and assertions, or which show that the natives of this country, either from compulsion or free will, were converted to Islam, in any appreciable number

---

elephants, the cannons and the treasures which he had captured. Though he did not send Masoom Khan to Hejaz he put a check upon his turbulent and mischievous tendencies. In the 30th year Shah Baz Khan, Subadar of Bengal, by means of loving and endearing words and assurances, won the hearts of the people and obtained their obedience, and thus he was very soon able to bring the refractory to obedience and submission, and thus peace and prosperity smiled in the land, and disorders and disturbances entirely left it.

Referring to the events that happened in the 37th year, the same authority states that the people of the eastern part of the country became thoroughly faithful and submissive and the province of Orissa was brought under subjection. The zemindars appealed for protection and safety, which was afforded to them, and the whole country made explicit submission. The sons of Katloo Khan, Khaja Soleman, Delawar Khan, Jelal Khan, Bahadur Ghor, Alif Khan, Abdul Gaffoor, Malaik Hybat, Malaik Daood, Malaik Sekandar, Habib Khan, Darya Khan, Shujadil and Mewa Khan, chieftains of Bengal, obtained His Majesty's protection.

* "This system of military service was perfectly congenial to the wishes of the Mughals ; and every chief, in succession, established himself and his dependant in the district, to which he had been first appointed ; and the late governor, Khan Jahan, being only solicitous about extirpating the Afghans, allowed them to continue in undisturbed possession."—*History of Bengal*, by C. Stewart, p. 107."

at a time, or that the descendants of the kings of Gaur or that those Musalmans whose arrival in this country is recorded in history or the descendants of such, ever quitted Bengal.

In giving an account of the Musalmans of Murshidabad, Sir W. W. Hunter, in his *Statistical Account of Murshidabad*, p. 60, makes an assumption in the following words: "It is said that the great Mahommedan families returned to Delhi or to Persia, when Bengal became subject to the English." Sir W. W. Hunter's remark on this point is as erroneous as untenable. It is an obvious fact that just before the conquest of Bengal by the English the Government of the land being in a state of disorganization, a strong and efficient government was most desirable. Therefore, when Bengal came under the British rule, which restored tranquillity to the country and gave protection to its people, the great Mahommedan families could hardly be so discontented as to retire to Delhi or to Persia; while the spirit of toleration which is a characteristic of the English nation, not only afforded them liberty of faith and religion, but allowed them to be governed by their own laws and principles. The service of State, which causes its subjects to rise in position and wealth, attracted the great Mahommedan families to remain in Bengal, as, after the English became the rulers of the country, the Mahommedans, up to a recent time, used to hold posts of honor and trust and enjoyed a great share in the administration of the country. But the introduction of the English language into the country, and the prejudice of the Musalmans, which

they blindly formed against that language, and lastly the new system of distributing Government appointments, deprived them of their former position and posts, and ultimately brought them to their present depth of poverty and oblivion. One who has minutely studied the history of the Musalmans of Bengal, will see that the great Mahommedan families who came to Murshidabad from the time of Murshid Kuli Khan, the Nawab Nazim of Bengal, are still largely to be found in the towns of Murshidabad, Patna, Purnea, Dacca, Hoogly, &c., or in the villages of these districts; and that the *Sanads*, which were conferred upon them by the ancient rulers of the country, are still preserved and the landed property (though split into very small pieces) which they received as grants from those rulers, is, up to this day, in the possession of their descendants. It will thus appear that the supposition of Sir W. W. Hunter with regard to the Musalmans of Bengal is quite baseless and unreliable. Such being the case it can safely, and without any fear of contradiction, be asserted that the ancestors of the present Musalmans of this country were certainly those Musalmans who came here from foreign parts during the rule of the former sovereigns, and that the present generation of Musalmans are the offspring of that dominant race who remained masters of the land for 562 years. Admitting, for the sake of argument, that the Musalmans of the present time are other than the descendants of those foreign Musalman rulers and settlers, who can then the progeny be of those foreign Musalmans and where have they gone to? Considering

that the descendants of only five Brahmins and five Sudras who (as is said) originally came to Bengal from Kanauj could have multiplied to such an enormous extent, that they are to be found everywhere in the country, what impossibility is there in supposing that the descendants of the innumerable and countless Musalmans who came to this country, during long ages, have become more numerous than they.

Having brought the argument to this advanced stage, we now trust that the reader will, with little deliberation, be able to perceive how far it could be just and right for any person to argue that "the ancestors of the Musalmans of Bengal were the low caste Hindus of this country who had embraced Islam."

The erroneous opinions expressed in this connection by Sir W. Hunter and other writers of note have been derived from the wrong and groundless theories promulgated by Mr. H. Beverley in the following statement in his Census Report of Bengal for 1872, [p. 132, para. 348]:—

"But probably the real explanation of the immense preponderance of the Musalman religious element in this portion of the delta is to be found in the conversion to Islam of the numerous low castes which occupied it. The Mahommedans were ever ready to make conquests with the Koran as with the sword. Under Sultan Jalal-ud-din, for instance, it is said that the Hindus were persecuted almost to extermination. The exclusive caste system of Hinduism, again, naturally encouraged the conversion of the lower orders from a religion under which they were no better than despised outcastes, to one which recognized all men as equals. It is not clear, indeed, that this conversion of the lower castes was more general in

the part of the country of which we are treating than elsewhere, though of course the greater number of Mahommedans located between Gaur and Ghoraghat adds probability to the supposition. History is unfortunately silent on this subject of conversion But that conversion was very largely carried on in Bengal, appears not only probable, but is the only explanation of the large numbers of Mahommedans found here in the present day who occupy the same social position as their Hindu neighbours."

* * * *

Para. 352.—"In Bengal, however, it was not so There the Musulman invasion found Hinduism resting on weak and uncertain foundations, with but a feeble hold over the minds and affections of the great bulk of the inhabitants. The Aryan element, so far from displacing the indigenous children of the soil, was only able to hold its own by frequent importations of fresh blood from Upper India. The Hindu religion itself was of a baser and more degraded type, being driven to assimilate and adopt the barbarous practices and superstitions of the aborigines which it sought to embrace within its folds. At the same time these huge masses found themselves occupying the position of serfs to a superior race who had overcome them by brute physical force, and in whose social system no place could be found for them. They were merely the hewers of wood and drawers of water for a set of masters in whose eyes they were unclean beasts and altogether abominable. Hemmed in by the sea, it was no longer open to them to retire further before the face of their pursuers, even had the Aryans ever entered Bengal in sufficient force to drive them to such an extreme measure. But when, in their turn, the Musalman conquerors of Hindustan invaded the lower delta with the sword and Koran, it may well be conceived that they were not altogether unwelcome. At any rate, they brought with them a religion and social system under which, instead of being a despised and outcaste race, the semi-amphibious aborigines of Bengal might occupy a rival, if not an equal, position to that of their late masters. We can imagine that very little

persecution was required to change the faith of these miserable helots of Bengal. Persecution has rarely, if ever, succeeded of its own innate force to establish any religion. The times and circumstances of the country must demand the revolution before it can be brought about by persecution alone. In Behar it was unsuccessful because Hinduism was strong enough to repel it. In Bengal Hinduism succumbed, and the great mass of the people embraced the faith of Mahammad simply to escape from their ignoble position under the Hindu system."

Para. 353.—"If further proof were wanted of the position that the Musalmans of the Bengal delta owe their origin to conversion rather than to the introduction of foreign blood, it seems to be afforded in the close resemblance between them and their fellow-countrymen who still form the low castes of Hindus. That both are originally of the same race seems sufficiently clear, not merely from their possessing identically the same physique, but from the similarity of the manners and customs which characterise them."

* * * *

Para. 354.—"But place a Chandal or a Rajbunsee and a Bengali Musalman together, and were it not for some peculiarity of dress or the mode of cutting the hair, it would be difficult to distinguish the one from the other. The probability is they are one and the same race, and only within the last few centuries have they ceased to profess the same religion."

We are surprised at the hypothesis of Mr. Beverley, which are, as he himself professes, quite unsupported by historical evidences. It is admitted on all hands that history is the only authentic record whereby we may become acquainted with the past events and occurrences of the world, and both greater and lesser events and significant and insignificant incidents are particularised therein. Wherefore, in the absence of all proof from the history of any nation whatever, in regard to the theories of Mr. Beverley, we are quite

unable to accept their accuracy. If it be maintained, for the sake of controversy, that the events of those times are not fully and comprehensively recorded in history, or that the mention of circumstances like these have been omitted either willfully or by oversight or from some other cause, our answer to this would be that there is no portion of the Musalman period of which the events are not fully and faithfully chronicled in their histories. When events far less important than those referred to by Mr. Beverley, such as the particulars of the reign of Sultan Mahmood, are fully narrated in the histories, what then could prevent the historians from recording such a comparatively noteworthy circumstance as the conversion of the Hindus of Bengal under the compulsion of their Musalman conquerors?

Had the facts asserted by Mr. Beverley been true, and the mention of them been omitted in the former histories, from any cause whatever, they would have surely been taken some notice of in those written at the command of the Emperor Akbar, such as the *Tabâquât-i-Akbâri* and the like, in which the accounts of the reigns of all the former sovereigns of Bengal are chronicled in minute detail. Akbar is universally considered to be a monarch free from all religious prejudice. Nevertheless, neither the historical works written under the direction of this emperor nor the annals of any other nation lend any support to the theories advanced by Mr. Beverley. He has stated that when the Musalmans invaded Lower Bengal with the sword and the *Koran* the lower orders of Hindus in this country were the objects of despite and contempt by the higher classes;

that they were in a very degraded condition ; that they had no position in society, and that they "cut wood and drew water" for their masters ; and for these reasons were easily converted to Islam by the force of the sword and the *Koran*. But this statement is open to objection ; since if the lower orders of the Hindus were compelled to embrace Islam, how was it possible for the higher classes, who held a position of rivalry with the Musalmans, to have escaped from the rigours of compulsory proselytism and to have adhered to their own creed in this country ? Had the Musalman conquerors, holding the *Koran* in one hand and the sword in the other, forced the native people to submit to the yoke of Islam, then, as sure as the night follows the day, they would have converted to their own creed the higher orders of the Hindus equally with the lower classes.

I cite below the opinions of other Christian writers, which belie the assertions of Mr. Beverley as imputing wholesale proselytizing principles to the Musalman conquerors of Bengal, and also bring to light his lamentable errors and even the unfairness involved in such assertions. Thus the reader will perceive that it was commonly the practice with the Musalman conquerors everywhere to leave the people of any country they conquered to their own creed and custom, and not to interfere with their modes of life. The celebrated author, Mr. Godfrey Higgins, who is a great authority on the subject, writes as follows :—

* * * * *

"In the countries conquered by the Caliphs, the peaceable inhabitants, whether Greeks, Persians, Sabeans, or Hindoos,

were not put to the sword as the Christians have represented; but after the conquest was terminated, were left in the peaceable possession of their properties and religion."

John Davenport has written, in his work entitled *Apology for Mahomed and the Koran*, that "the Musalman conquerors of India, after committing some acts hostile to the free exercise of other religions, left alone the temples of that civilized and prosperous country."

Another writer, in an article headed, "Islam as a Political System," which appeared in the Journal *East and West*, has stated :—

"Islam has never interfered with the dogmas of any faith, never persecuted, never established an Inquisition, never aimed at proselytism. It offered its religion, but never enforced it."

"A spirit the very reverse of this (intolerance)," remarks the same author, "is evinced in every page of the history of Islam, in every country to which it has extended; so that in Palestine a Christian poet (Lamartine) has exclaimed twelve centuries after the events to which we are referring, 'The Mahometans are the only tolerant people on the face of the earth;' and an English traveller (Slade) reproaches them with being too tolerant."

Let the reader remark well that all these impartial opinions of Christian judges are contradictory to the hollow assertions of Mr. Beverley.

It now remains to examine the question as to the low-caste Hindus of this country turning Musalmans from their having no place in respectable Hindu society, and owing to there being a general equality of position and absence of gradations among the Musalman community.

Every rational mind can well conceive that there is no earthly temptation, however strong, that can seduce one from the religion of his father and induce him to embrace any other religion. However mean and low a person's condition in life may be, he holds his faith dearer than all worldly lucre. If Mr. Beverley's conjectures were right, all the Hindus, high caste and low, would have equally forsaken their religion and embraced Islam, during the Musalman supremacy, in order to secure worldly advantages; and thus of the followers of the Hindu faith who are countless in this country at the present day, scarcely any could be found; or if some of them would have nevertheless remained in some remote and isolated part of the country, these remnants would surely have yielded to the evangelic persuasions of the missionaries, and would have been tempted to embrace Christianity for the sake of finding education and training in civilization and also the means of livelihood by the help of those missionaries, and furthermore to secure that equality of position which, from a religious point of view, is deemed to exist just as much among the Christian people as among the followers of Islam.

Mr. Beverley's opinion, that even a low-caste Hindu, on his conversion to Islam, attains to a position of equality with the generality of Musalmans, simply betrays his ignorance of the customs of the Musalmans. From a religious point of view, of course, all Musalmans stand on a footing of equality. But according to usage and customs the social position and the family rank of a man do not become altered by the change of religion. In fact the social position of a Musalman

convert exactly corresponds to the station he held previous to his conversion, and he can associate with only such Musalmans as belong to the same station as he himself; a low-caste person on his embracing Islam, is not allowed to hold familiar intercourse or claim equality with high-born Musalmans, nor can a Hindu of superior caste, upon his conversion to Islam, marry into a respectable Musalman family. Rigid and scrupulous regard has ever been paid by the Musalmans to social position and family dignity.

Regarding the features and physique, habits and characteristics of the Bengal Musalmans, Mr. Beverley has written that if one of these Musalmans be contrasted with a Chandala or Rajbansi, no difference can be perceived between them except in their dress and the cut of their hair. We shall show, in a subsequent chapter treating of the ethnological features and characteristics of the Musalmans, how far this statement is correct, but here we point out that the countenance and appearance of the Musalmans of Bengal remarkably differs from that of the Hindus of this country and is generally better than theirs.

Europeans have travelled through Arabia and Ajam under disguise, and have been taken by the natives of those countries either for Arabs or Ajams. For instance, in the accounts of the travels of the celebrated traveller, Sir Richard Burton, which were published, together with his portrait in Arabic costume, in the *Illustrated London News* of November 1st, 1890, it is related that he travelled through Africa and Arabia under the assumed name of Shaik Abdullah. He had

so successfully imitated the Arabic tongue and tone, and so effectually adapted his manners and habits, mien and air to those of the Arabs, that none of them suspected him of being an alien. Mr. Henry Palmer Arabic Professor of Cambridge University, stated that when he travelled in Arabia in Musalman guise, no one ever detected him. Very recently an Englishman went in disguise into Afghanistan and performed for five years the functions of Imam in the Cathedral Mosque of Herat; but no one could, during this long time, detect that he was a Christian and not a Musalman.

Thus when by a little imitation and temporary assumption of disguise, differences and distinctions can be so fully obliterated, it is no wonder then, if Mr. Beverley has failed to perceive any difference between the Hindus and Musalmans of this country whose families have lived in Bengal for centuries, and whose food, habits costume and dialect have undergone a material change.

Without having recourse to historical evidence and to the indications afforded by features and habits, mere conjecture is sufficient to lead us to the conclusion that it is owing to the country remaining under Musalman sway for nearly six hundred years that Musalmans are now to be found here in such overwhelming numbers. Likewise it would be more consistent with reason to think that the comparatively larger numbers of Musalmans that inhabit the district of Maldah, within which lie the ruins of Gaur and the adjacent districts, are the descendants of the population of that old Musalman capital. The Musalman capital in Bengal was first at Gaur. The capital was subsequently

removed to Rajmahal. From Rajmahal it was removed to Dacca, and from Dacca to Moorshidabad. A vast number of Musalmans will be found in all these districts and the surrounding ones. It also appears from this that probably all these Musalmans, or at least the major portion of them, are the descendants of the ruling races who successively governed these countries.*

* During the Mahommedan rule Ghor, Tanda, Rajmahal, Dacca and Murshidabad were respectively the capitals of Bengal, and this accounts for a larger number of Musalman population of these places as they settled in large numbers in the neighbourhood of their capitals,—Sarkar Ghoraghat, which now forms the districts of Bogra, Denajpore and Rungpore and its vicinity, Julpaigoory, etc.; and Sarkar Satgaon, comprising 24-Parganas, Nadia and Hoogly; Sarkar Fatehabad and Sarkar Bagla, which includes Jessore, Faridpur, Bakergunge and Dacca; and Sarkar Sonargawn, now called Tipperah and Nawakhali[1] abound with Mahommedan population, the cause of which *Akbarnamah* itself refers to the migration of a very large number of Mahommedans to the above-mentioned places.

Akbarnamah, Vol. II, relates that when Monem Khan, Khan Khanan, conquered Bengal in the 19th year of His Majesty's reign, according to His Majesty's order, Daod Shah, King of Bengal, with his followers fled to Satgaun, and the chiefs and the grandees of Bengal with their adherents fled to Sonargram, Ghoraghat and Fatehabad. Thus each party left the capital and fled in different directions (for safety). Khan Khanan, conjointly with Raja Todarmal, took possession of Tanda, the then capital of Bengal, and began to administer the country and sent the victorious army away into the neighbourhood in different directions all over Bengal. Mahommed Kooli Khan and others were sent to Satgan, Majno Khan and others to Ghoraghat, to suppress the insurrection and disturbances that were raging there, and Morad Khan and others to Fatehabad and Bogla to establish peace and order there; and Itemad Khan with others was appointed to subdue Sonargaun and to suppress the disturbances and disorders that might be prevailing there. This war between the Imperial army and the armies of the Chiefs of Bengal

[1] Dr. Blochmann's contribution to the *History of Bengal*.

We cannot say whether Mr. Beverley has any ulterior object in exposing the Musalmans to contempt and ridicule by publishing such unjust opinions and

---

continued for a few years. At last, however, the people of Bengal sought for protection and swore allegiance. Their prayers were granted and protection was given to them. It was ordered that they should establish themselves where they were and that *jagirs* for their maintenance should be settled on them. On account of the residence of these protected chiefs, the districts of Bogra, Pabna-Denajpore, Jalpaigoory, Rangpore, Bakergunge, Maimansingh, Dacca, Tipperah, Noakahli, Chatgaon, Twenty-four Parganas, Hoogly, Nadia, Farridpore and Jessore abound with a Mahommedan population. The reason why Maldah and its adjacent (countries), Rajshahi, Purnea, Rajmahal, and their neighbouring places and Murshidabad teem with a Mahommedan population is this: that these places formed respectively the capitals of the Mahommedan kings and Nazims of Bengal. It appears from the verdict and testimony of history that the Mahommedans of Assam are not the descendants of the native converts of the place. Although they resemble the native Assamese to a considerable extent in appearance, language, manners and customs, they are not the original inhabitants of Assam. (See *History of Assam*, written by a follower of Mir Jumla, Subadar of Bengal, when the latter invaded and conquered Assam under the Imperial order from Aurangzeb). It is stated in page 34 of the said History that Hussain Shah, King of Bengal, marched towards Assam with twenty thousand horse and foot and innumerable boats. The King of Assam left his dominion and fled towards the mountainous regions of the land. Hussain Shah left his son with most of his army to rule over the country. When the rainy season advanced and the ways of communication were overflooded and stopped, the Rajà descended from the mountains, and, in collusion with his people who had sworn allegiance to the victorious party, imprisoned the Prince with his chiefs and followers. The present Mahommedans of Assam, it is alleged, belong to the descendants of these captives from among Hussain Shah's armies. The author adds that it is through intermarriages between these captives and the Assamese that their children adopted the manners and customs of the natives, and are Mahommedan only in name. They like to befriend the natives more than the Mahommedans, and are more inclined to the Assamese than to the followers of Islam. And the Mahommedans who migrated and settled in Assam were allowed to say their *namaz* (prayers) and perform their *roza* (fast) but not to cry their sacred *azan*, nor to chant the Holy Koran.

lamentable conjecture and imaginary suspicions as he has done ; but what we believe is that finding the Musalmans in overwhelming numbers in Bengal, and being ignorant of the actual cause of this increase in their numbers, he has advanced whatever theories he pleased to account for it.

We lament that during the *régimé* of the most just and popular Government of Britain, a Government which has not its equal in the universe, the feelings of such vast multitudes of its loyal Musalman subjects should be allowed to be hurt by their being unjustly held up to ridicule before the whole world, and, moreover, that such whimsical and defamatory statements which scandalize these Musalmans and injure their feelings should be placed on public record to put them to shame and make them contemptible in the eyes of the world.

We humbly but most earnestly implore the paternal Government to repair the wrong done to us Musalman subjects through the public writings of Mr. Beverley; and solicit that the question at issue, *viz.*, that of our origin and ancestry be thoroughly inquired into with the help of the light afforded by history and that the results of such investigation may be placed on record.

CHAPTER II.

Traits and Characteristics of the Chief Musalman Families in Bengal.

Another proof of the existence of noble and high Musalman families in Bengal is that during the supremacy of the Ghori, Khilji, Mughal and other Musalman dynasties in India, the practice was that high and responsible officers and persons of distinction were granted *Jagirs*, *Al-tamgha*, *Aima* and *Madadi-ma'ásh* by the State, in lieu of the payment of their salaries and stipends in cash. As a rule, *Jagirs* and *Al-tamgha* used to be granted to civil and military officers, and *Aimas* and *Madadi-ma'àsh* to learned men, spiritual leaders, and persons of noble descent. *Jagirs* were granted nominally for life, but as most of the State appointments were conferred on the heirs of the late incumbents, consequently the *Jagirs* became hereditary in the family. *Aimas* and *Madadi-ma'ásh* were granted in perpetuity chiefly to persons of noble birth and to holy men. Besides these grants, rent-free tenements used to be assigned by Government for the maintenance of holy shrines, mosques, and other religious establishments.

It should be here noted that in those times much circumspection was exercised and strictness observed in

regard to land being granted free of rent; as from very early ages it has been the prerogative of royalty to possess certain proprietary rights in the lands within the kingdom, and the former sovereigns depended for their personal expenses as well as for those of the administration exclusively upon the revenues derived from these lands. For this reason, such grants of land as deprived the Crown of its proprietary rights were never made except under actual and special requirements; and consequently these grants were made by Government only in cases of absolute necessity to persons of great distinction, of admitted holiness and for the maintenance of shrines. The rules and practices related in the *Ain-i-Akbari* regarding *Sayúrghâls* are given below in a condensed form.

The kind-hearted Emperor (Akbar), by the wisdom given to him by God, reserved the grants of subsistence allowances and *Madadi-ma'ásh* for four kinds of men, *viz.*:—

"(1) Those persons who have devoted themselves to the service of God and have withdrawn from all worldly concerns, and are engaged, day and night, in the search after true knowledge.

"(2) Those men of pious resignation who, overcoming vicious tendencies of human nature, have turned their faces from society.

"(3) Men who are destitute of means and incapable of making shift for themselves.

"(4) Men of respectability and good birth who, having improvidently and imprudently learnt no profession, are unable to provide for themselves."

Subsistence allowances paid in cash are termed *Ozeefa*, and the grants in land are called *Madadi-ma'ásh*.

In these two forms, millions have already been given away by the Imperial Government.

The *Sayúrghâls* of the Afghans were separated from the *Khalasa* or Crown lands, and orders were issued to the effect that all those who possessed five hundred bighas or more should relinquish their hold upon those lands, unless their titles were reviewed and ratified by the Emperor in person.

Another order was passed that the excess of all lands beyond one hundred bigahs, if left unspecified in the *Farmans*, should be reduced to its two-fifths and the difference of three-fifths should be resumed and converted to Crown land, the Eranian and Tooranian widows alone being exempted from the operation of this regulation.

It was further ruled that such of the *Jagir* holders as might be found to occupy lands other than those constituting their *Jagirs*, may each of them be granted out of these new lands such a portion as to be equivalent to three-fourths of his relinquished *Jagir*.

During the ministry of Azd-ud-Dawlah, it was ordained that if a *Sayúrghál* was held by more than one person and had not been divided and partitioned according to the terms of the *Farman*, the *Sadar* should, of his own motion, in the event of the death of any of the partners, proceed to make a proper division of the *Sayúrghál*, and keep the share of the deceased partner annexed to the Crown land until the appearance of rightful heirs. The *Sadar* was, moreover, vested with the power to grant releases for holdings up to fifteen bighas.

Again, when it transpired that holders of one hundred bighas or less were guilty of dishonesty, orders were given for the *Sadar* to produce these grantees in person before the royal presence, Further orders were afterwards passed that the *Sadar* should, with the concurrence of Abul Fazl, either increase or retrench these grants.

The general rule was that *Sayúrghâls* should consist of one-half of tilled and the other half of cultivable lands, but if otherwise, one-fourth of the whole might be retrenched and a cash allowance made in lieu of the remainder. The rate of revenue per bigha varies in the different parts but is never less than a rupee.*

The following statement will show the varieties and descriptions of *Lakhiraj* or rent-free tenures, held by the gentry and nobility, in most of the districts of Bengal, as originally under such rules and restrictions as have been mentioned above.

DESCRIPTIONS OF LAKHIRAJ TENURES.

Varieties of Lakhiraj Tenures.	Particulars of Holders.	Nature of the Tenures.
Jagir ...	Musalmans and Hindus.	Used to be granted for the life term of the holder for bearing any office or as remuneration for service.
Âl-tamgha ...	Ditto ...	Granted in perpetuity.
Madadi-ma'âsh ...	Musalmans ...	Granted exclusively to spiritual guides, Syyads and high-born Musalmans.
Aima ...	Ditto ...	For religious leaders, spiritual guides and Syyads.

* Note on the Cadrs of Akbar's reign.

Description of Lakhiraj Tenures.—continued.

Varieties of Lakhiraj Tenures.	Particulars of Holders.	Nature of the Tenures.
Maskan ...	Musalmans ...	For the erection of habitations, &c.
Nazoorat ...	Ditto ...	Granted to spiritual guides, Syyads and venerable holy men.
Khankah ...	Ditto ...	For the erection of Khankah.
Fakiran ...	Ditto ...	For mendicants.
Nazri Dargah ...	Ditto ...	For the maintenance of a shrine.
Nazri-Imamain or Tazia-dari.	Ditto ...	For the celebration of the Moharram.
Zamin-i-Masjid ...	Ditto ...	For the current expenses of a mosque.
Nazri Hazrat ...	Ditto ...	For the performance of certain oblations.
Kharchi Mosafiran	Ditto ...	For hospitality to wayfarers.
Marummati Masjid, &c.	Ditto ...	For the maintenance of a mosque, &c,
Ma-A'fi ...	Ditto ...	For the subsistence of noblyborn Musalmans.
Piran ...	Ditto ...	For spiritual guides and learned men, &c.
Khyrat or Khyrati	Ditto ...	For Musalmans in destitute circumstances.
Kharij Jama ...	Hindus and Musalmans.	This tenure pertains both to Hindus and Musalmans.
Minhai ...	Ditto ...	Ditto.
Brahmatter ...	Hindus ...	Specially for Brahmans.
Mehtran ...	Ditto ...	For Hindus other than Brahmans.
Maleck and Maleakana.	Musalmans and Hindus.	Pertains both to Hindus and Musalmans.
Debatter ...	Ditto ...	For the maintenance of Hindu shrines.
Shewatter ...	Ditto ...	Ditto.
Sooraj Parbat ...	Hindus ...	For the maintenance of Hindu shrines.
Inam ...	Musalmans and Hindus.	Given as a reward for service both to Hindus and Musalmans.
Munkar ...	Ditto ...	Ditto.

Besides the varieties detailed in the above statement, there are many other kinds of *Lakhiraj* in Bengal, which are known by different names in different districts. But of the whole nomenclature, the terms *Al-tamgha Aima, Madadi-ma'ásh* and *Jagir* signify royal grants.

Aima tenures are peculiar to Bengal, and are nowhere else to be found; thus indicating that they form the grants exclusively made by the Kings of Gaur.

The verbal meaning of the term *Aima* is subsistence or maintenance, but technically it signifies a *Jagir* granted by the king, to an especially deserving and venerable person. Grants bearing this designation pertain exclusively to the Syyads, holy men, venerable persons, and the leaders of the Musalman religion. Or, speaking more generally, lands granted by the Kings of Bengal to the religious and spiritual leaders of the Musalmans were termed *Aimas.* Of *Aimas,* again, there are two subdivisions,—one is free from assessment, and the other is very lightly assessed. Both the kinds, however, form royal grants. A very small remnant of the rent-free *Aimas* now exist, for most of these were resumed during the *régimé* of the Mughal dynasty and then resettled for low rates with their former owners. The difference between *Lakhiraj* or rent-free tenures granted by the Kings of Gaur and those granted by the Mughal Emperors is merely nominal, freehold tenements bestowed by the Kings of Gaur on holy persons, learned men and religious guides, were designated *Aimas;* while similar grants made by the Mughal Emperors were termed *Madadi-ma'ásh. Aima* tenures are chiefly to be found in those

districts in which the ancient noble Musalman families of Gaur lived. There are twenty-five such districts in Bengal, namely :—

(1) Murshidabad.
(2) Nuddea.
(3) 24-Perganahs.
(4) Khoolna.
(5) Jessore.
(6) Burdwan.
(7) Hughly.
(8) Midnapore.
(9) Birbhoom.
(10) Bankoorah.
(11) Deenajpore.
(12) Rajshahi.
(13) Rangpore.
(14) Bogra.
(15) Pabna.
(16) Darjeeling.
(17) Jalpaiguri.
(18) Dacca.
(19) Faridpore.
(20) Bakarganj.
(21) Mymensingh.
(22) Chittagong.
(23) Noakholly.
(24) Tipperah.
(25) Maldah.

Again, there are 700 lots of *Aimas* in the district of Murshidabad; in Rajshahi, Bagha and Nattore there are large numbers of *Aima* lots ; in Bogra there are 694 lots ; in Burdwan 1,705 lots ; in Hughly 894 lots ; in Bakarganj the number is somewhat smaller, but has not been ascertained precisely ; in Midnapore there are 12 lots ; in 24-Perganahs 16 lots ; and in Maldah, Deenajpore, Noakholly there are some lots also, but their exact number has not been learnt. It is evident from the above accounts that there are the largest numbers of *Aima* lots in the districts of Murshidabad, Burdwan, Hughly, Maldah, Rajshahi and Bogra, namely, the districts adjoining Gaur. But even in these districts *Aimas* lie chiefly in such parts as are elevated and free from damp, and where the soil is hard and compact, but rarely in such places as are marshy or sandy or subject to river floods. Again, with regard to the three ancient

divisions of Bengal, namely, Rarh, Barind and Bang, *Aimas* are to be found mostly in Rarh, less in Barind and rarely in Bang.

After the conquest of Bengal by Akbar, when the land-settlement of the country was made by Rajah Todar Mall, most of the *Aimas* were, under the rules of *Sayúrghál*, converted to domain lands; and, subsequently, during the administrations of the Nazims, Murshid Kuli Khan and Nawab Kasim Ali Khan, *Aima* lands were again resumed and then permanently settled for low rents with their former possessors. Henceforth these lightly assessed tenements came to be called *Aimas*. The general rate of Government revenue for *Aima* lands is three bighas per rupee.

Sir W. Hunter has written in his *Statistical Account of Murshidabad* that the real difference between a cessed *Aima* and *Lakhiraj* is very slight. *Aimas* were granted exclusively to the Musalmans, and although revenue has been levied upon them, yet the rates fixed are very low and nominal. The same author has written in his account of Rajshahi that in this district there are *Aimas* in Nattore and Bagha. All these were granted by the former rulers chiefly to the learned men of the Musalmans and to their holy men, spiritual guides, and religious leaders, and for charitable purposes; these grants date from times far remote from the *dewani* administration; and the proprietary rights vested by the grants are both hereditary and transferable.

Besides the *Aimas*, *Madadi-ma'ásh* and other varieties of *Lakhiraj* tenures, as detailed in the foregoing statement, are very numerous in Bengal; and although their

exact amount is not known, yet from the statistical accounts it is very clear that it is very large.

When the government of these provinces fell under the sovereign control of the British nation, then, according to Regulation XIX of 1793 of this Government, all *Lakhiraj* tenements exceeding ten bighas, with regard to which the occupiers failed to produce royal *Sanads* were resumed. Under the operation of this Regulation many *bonâ fide* grants, for which the *Sanads* were not forthcoming, were converted to domain lands.

Afterwards Regulation XXXVII of 1793 was passed for the resumption of life-term and other kinds of *Lakhiraj* tenures, other than those forming royal grants, and also such as might be dated earlier than 1765 A.D., of which the occupiers might be in possession of *Sanads*, and of which they should have acquired the possession by fair means before the above-mentioned year, and which had not been previously assessed by the British authorities for more than its usual revenue.

Finally, Regulation II of 1819 A.D., for the resumption of *Lakhiraj* lands, gave the death-blow to these tenures. It was laid down in section 28 of this Regulation that no *Farman* of the Emperors of Delhi, nor any *Sanad*, or *Parwana* of any Wazir, Nawab, or Rajah, shall be considered valid ground for title, unless such documents can be verified from official records and their genuineness attested to by living witnesses, and that they shall not be accepted as valid merely because of other attestations which they may contain.

Under the operations of the Regulations noticed above, more especially those of the last-mentioned,

most of the *Lakhiraj* tenements underwent resumption; and it is surprising, indeed, that in spite of these sweeping legislative measures, such numerous Musalman *Lakhiraj* tenures should still continue to exist in these provinces.

But let us pause here to ask those who are opposed to our views, whether all these countless *Lakhiraj* tenures (which by their very nature pertain exclusively to the Musalmans) are not standing memorials of equally countless, high, and noble Musalman families in this country, belonging to by-gone generations? We maintain that no one can affirm the contrary. Let us further ask whether it is possible that the lines of descent of all those countless families could have become extinct? and if not, where are their descendants, if not in Bengal; and who are they, if not the present generation of the Musalmans of this country? We are afraid that any candid reply given to the above questions would but confute the declared opinion of those who oppose our views.

Let it be remembered that those *Lakhiraj* and *Aima* tenures which were peculiar to the Musalmans are not all at present in their possession. The fact is that, on the one hand, ruin having overtaken the ancient Musalman families, and, on the other hand, the auction rules of Government being in active operation, these tenures have become alienated from their original owners either by public auction by Government or by private sales by themselves, and gradually men of different nations and creeds have acquired possession of the estates of the Musalmans.

Another proof of the same kind is that most of the perganahs, villages, and hamlets in this country bear Musalman names; thus denoting clearly that their Ta-ahhuddars and owners were at one time Musalmans. Formerly it was the custom for landed estates and *Ilakas* to be called after the names of their owners and also to be entered under the same names in the Government registers. For instance, Perganah-i Barbakabad, Perganah-i Zafaru Jal, Perganah-i Jawar Ibrahim, Perganah-i Barbak, Perganah-i Solaman Shahi, Haveli Sherpore, Azmat Shahi Perganah, Hosain Ujl and numerous other such names are borne by perganahs and villages in this country. This sort of nomenclature sufficiently shows that all such estates originally belonged to the Musalmans, and as these appellations bear strong resemblance to the names of the Khilji and Ghori Amirs, the presumption is strong that the owners of these estates were the Amirs and nobles of those times. It was evidently owing to the residence of these landlords and *Ilakadars* on their estates that the location of high Musalman families in the rural parts received an impetus. Another reason for gentle and noble families preferring to reside in the country was that the rural population were less subject than the urban population to the dangers and disasters that usually attend revolutions and violent changes of Government.* It is the result of these causes combined

* The Government of the Afghans in Bengal cannot be said to have been monarchical, but nearly resembled the feudal system introduced by the Goths and Vandals into Europe. Bukhtyar Khilji and the succeeding conquerors made choice of a certain district as their own domain: the other districts were assigned to the inferior chiefs, who subdivided the

that high and low born Musalmans at present form so large a section of the rural population of this country.

Traces that still exist in almost every village and hamlet of tombs, sepulchres, monasteries, shrines and mosques, endowed with thousands of *bighas* of *Lakhiraj* lands, of which an insignificant portion only alone survives for its legitimate purpose, indicate the existence, at some remote period, of illustrious and saintly Musalmans in those places.

Note.

*During the times of the Musalman rulers the land of Bengal was divided into two descriptions: one was the "Crown lands," the revenues of which were administered by the Government, and which were denominated the "*Khalasa* lands;" and the other kind of lands belonged to the nobles and patricians as constituting their *Jagirs*. The income proceeding from *Khalasa* lands during Akbar's time amounted to Rs. 63,03,752 and that proceeding from *Jagir* amounted to 43 lakhs. (See Parliamentary *V*. Report.)

---

lands amongst their petty commanders, each of whom maintained a certain number of soldiers, composed principally of their relations or dependants; these persons, however, did not cultivate the soil themselves, but each officer was the landlord of a small estate, having under him a certain number of Hindu tenants, to whom, from the principle of self-interest, he conducted himself with justice and moderation; and had it not been for the frequent change of masters, and constant scenes of rebellion and invasion, in which private property was little regarded, the cultivators of the soil would have been placed in a state of comparative happiness; and agriculture would have flourished, as it subsequently did in another part of India, under the Government of their countrymen, the Rohillas.

The condition of the upper classes of Hindus must, doubtless, have been much deteriorated, but it is probable that many of the Afghan officers, averse to business, or frequently called away from their homes to attend their chiefs, farmed out their estates to the opulent Hindus, who were also permitted to retain the advantages of manufactures and commerce.

* See, *Ain-i-Akbari.*

The Khalasa lands.—*Aumils* were appointed by Government for the administration of the revenues of these lands, and the persons employed under them for the realization and collection of the revenues were called Zemindars. These latter functionaries used to collect the revenues from the ryots and ultimately to remit them to the Government Treasury, for which they were paid by commission at a certain fixed percentage. In Bengal these Zemindars were mostly Hindus of the Kayestha caste. The Zemindars, in fact, possessed no particular right in the lands ; on the contrary, they were like all other State servants ; but as in those times most of the Government posts were hereditary, so these appointments also were allowed by Government to descend from father to the son. But in reality the dismissal and appointment of the Zemindars were absolutely in the power of the sovereign ruler of the time. These appointments were vacated and filled up according to the pleasure of Government, on the incumbents being found guilty of faults and delinquencies. In those times great responsibilities rested with the Zemindars, such as the collection of the revenues, the remittance of the realizations and rendering proper accounts for the same, and the like other functions. Any delinquency taking place in the realization and remittance of the revenues was visited by heavy punishment on the Zemindars, and they had, on that account, to suffer various hardships and, besides, imprisonment, even bodily torture was one of the punishments laid down for such delinquents. The Zemindars, moreover, had to answer for robbery, dacoity, murder and other serious offences taking place within the area under their control.

One reason for men of the Kayestha caste being mostly appointed as Zemindars was that these men understood agricultural and revenue matters better than other people ; and the other reason was that the severities that accompanied the demands of Government in those times, and the serious responsibilities that then lay on the shoulder of the Zemindars, served as deterrents for men of higher classes than the Kayestha taking up the appointment who, as far as possible, kept themselves free from the responsibilities pertaining to that post.

In fact, this profession was invested with so much terror, that even in the early *régimé* of the British Government and after the Permanent Settlement had taken place, cautious men, at the outset, hesitated to take zemindaries, and if they were tempted to have them for the sake of gain, they took them under fictitious names. Under these circumstances the Zemindari profession in this country remained almost restricted to the Kayestha caste* during the times of the Musalman rulers, and the above practices continued more or less in force throughout this period.

When the British Government commenced, the East India Company vested the Zemindars with hereditary permanent rights in 1793 A.D. Henceforth the Zemindars began to have proprietary rights in the lands. As the income derived from the land kept increasing under the British Government, the condition of the Zemindars consequently became the more improved and prosperous.

The other kind, or the Jagir lands.—Under this head I shall deal with *mansabi* and non-*mansabi Jagirs*, and *Aima*, *Madadi-ma'ásh* and all other kinds of rent-free lands. These lands belonged to the nobility and gentry of the country. High officers of Government, the *Mansabdars*, men of renown and fame or of noble descent, and spiritual leaders had the grants of *Jagirs*, *Aimas* and *Madadi-ma'ásh*. This class of men were esteemed as the flower of the people. The personal expenses of the officers and those of the requirements of their appointments had to be met out of the revenues of their respective estates. They had to perform the service required of them to their king and the country. Each *Mansabdar* had to maintain a militia force in proportion to the extent of the resources of his *Jagir*, wherewith to serve the Government in time of war. They administered their respective estates on their own account, but they also entrusted the work of the collection of the revenues of their domains to the men of Kayestha caste, who in this capacity also bore the title of Zemindar. The term

* See, *Ain-i-Akbari*.

Zemindar then signified a person who, on receipt of a commission, collected the land revenues on behalf of the owner, and paid the same to him.

The *Jagirs* held by the nobility and the gentry were of two kinds: one of which was hereditary and permanent, and the other was non-hereditary and temporary. The former kind of *Jagirs* was held by eminent ecclesiastics, *i.e.*, those who had the dignity of being the religious leaders of the people, and by men of noble descent. It was not in the power of the sovereign to dispossess these *Jagirdars* of their estates; on the contrary, the sovereign had to follow them in matters social, religious and political.

Although the *Jagirs* of the officers and *Mansabdars* were, strictly speaking, of a temporary nature, yet as most of the appointments were, in those times, hereditary, and retained in the family, consequently these *Jagirs* ought rather to be considered as hereditary. The descent of such a *Jagir* in a family was only interrupted in the event of the person holding it, for the time being, by virtue of his office, being dismissed the service. In such a case the *Jagir* thus resumed was invariably bestowed on the person who was appointed to the vacant post. So long as Bengal continued to be governed by its independent rulers, such ejectments from, and allotments of, *Jagirs* seldom took place, except when there was a revolution of Government and the transfer of the sceptre from one dynasty to another. But whenever the country became subjugated by any foreign power, then of course great changes took place in the former state of things. For instance, when Bengal lost its independence and came under the Government of the Mughal Emperors, the *Mansabi Jagirs* passed from the possession of the ancient noble families of the country and came into the hands of the foreign Mughal nobles. But even then moderation and forbearance were shown towards persons of high origin and religious leaders, inasmuch as either some portion of their *Jagirs* were allowed to remain in their possession, or after the resumption of the entire *Jagirs*, some fresh grants were made to them. The Mughal Emperors,

moreover, granted numerous *madad-i-ma-aish* (a kind of free-hold tenure) to the patricians and ecclesiastics of their own times; but resumptions and bestowals of, and additions and alterations in, the *jagirs* ever continued to take place during the period of the Mughal domination.

Subsequently when the country came under the British administration, all the officers of the previous Government and the *mansabdars* lost their appointments, and all the *jagirs*, *mansabi* and non-*mansabi* were resumed by the governing power, and some of the ejected *jagirdars* were assigned stipends in lieu; and instead of the dismissed officers and *mansabdars*, European officers were appointed on salaries payable in cash. But at this time also the British authorities allowed the patrician and ecclesiastical *jagirs* to remain as they were, and enacted laws and regulations to this purpose. Nevertheless, owing to the severities of the laws and from other causes, a great many free-hold tenures and estates came ultimately to be resumed by Government.

The lands of the *mansabi* and other kinds of *jagirs* that were resumed from time to time were settled with the zemindars for revenues, in a similar manner as were the *khalsa* lands. In fine, the original owners of the lands, who held them free of rent, and who were the principal men of the country, have now disappeared altogether, and in their stead Government revenue agents or zemindars became proprietors of the lands, by virtue of the "Permanent Settlement." This radical change took place at the dawn of the British *regime*, and indeed it is the British Government that has converted the zemindars into landlords, for they had no such conspicuous position before, as they now occupy, for then the *mansabdars* and other *jagirdars* formed the leading men of the country.

Mr. John Grant writes that two-fifths of the lands of Bengal belonged to the nobles and patricians, and the remaining three-fifths to the reigning monarch. From this, it can be conceived what a large number of dignified persons and *jagirdars* and *mansabdars* lived in this country. Although these *jagirdars* have now disappeared, and their posts have been abolished and

their *jagirs* resumed, their foot-prints still exist, and their descendants still live in this country among us.

It would not be without interest to the readers, we presume, if we mention here something relative to the nature of the *mansab* and the holders of such stations, as it would therefrom appear in what number these Musalman noblemen were in the empire, and what sort of men these grandees were. For the information of our readers, we give below in a condensed form the Regulation in the *Ain-i-Akbari*, together with the valuable note of Dr. Blochmann thereon.

Notes on the *Cadrs* of Akbar's reign by Professor Blochmann :—

"In this *Ain*—one of the most interesting in the whole work, the Chagtái word *Sayúrghál* is translated by the Arabic *Madad-ul-ma'ásh*, in Persian *Madad-i-ma'ásh*, for which we often find in MSS. *Madad-o-ma'ásh*. The latter term signifies 'assistance of livelihood,' and, like its *equivalent* (*milk*), or property, it denotes lands given for benevolent purposes, as specified by Abul Fazl. Such lands were hereditary, and differ for this reason from *jagir* or *tuzul* lands, which were conferred, for a specified time, on Mansabdárs in lieu of *salaries*.

This *Ain* proves that Akbar considerably interfered with *Sayúrghál* lands arbitrarily, resuming whatever lands he liked, and increasing the domain, or *khálasah* lands to the ruin of many a Mahommedan (Afghan) family. He also completely broke the power of the *Cadr* whose dignity, especially before the Mughal dynasty, had been very great. It was the *Cadr*, or as he was then generally styled, *Cadr-i-Jahan*, whose edict legalized the *jálus* or accession of a new king. During the reign of Akbar also, he ranked as the fourth officer of the empire (*vide* end of *Ain* 30). The power of these *Cadrs* was immense. They were the highest law-officers, and had the powers which Administrators-General have among us ; they were in charge of all lands devoted to ecclesiastical and benevolent purposes, and possessed an almost unlimited authority of conferring such lands independently of the king. They were also the highest ecclesiastical law-officers, and might

exercise the powers of High Inquisitors. Thus Abdul Nabi, during his *Cadrship*, ordered two men to be killed for heresy (*vide* p. 177).

In the times before the Mughals, the terms *idrárát*, *wazáif*, *milk*, *in'ám-i-dehka*, *in'ám-i-zamínha*, &c., occur for the word *Sayúrghál* (or *Seyúrghál*, or *Sughúrghál*, as some dictionaries spell it).

Among the former kings, Ala-ud-din Khilji is notorious for the disregard with which he cancelled the grants of former rulers. He resumed the greater part of the *Madad-i-ma'-ásh* tenures, and made them domain lands. He also lowered the dignity of the *Cadr* by appointing his key-bearer to this high office (*Tarikh-i-Ferishta*, p. 353). Qutb-ud-din Mubarik Shah, however, during the four years and four months of his reign, reinstated many whom Ala-ud-din had deprived (T. F., p. 358).

That Shere Shah has often been accused by Mughal historians for his bounty in conferring lands, has been mentioned above (*Ferishta*, p. 256 note); and this may have been one of the reasons why Akbar shewed such an unexpected severity towards the grant-holders of his time.

Each *cúlah* had a *Cadr-i-Jaiz*, or provincial *Cadr*, who was under the orders of the Chief *Cadr* (*Cadr-i-Jahan*, *or Cadr-i-Kul*, *or Cadr-i-Cudur*).

Just as in every other department, bribery was also extensively carried on in the offices of the *Cadrs*. The land specified in the *farman* of a holder rarely corresponded in extent with the land which he actually held; or the language of the *farman* was ambiguously worded, to enable the holder to take possession of as much as he could, and keep it as long as he bribed the *Kazis* and Provincial *Cadrs*. Hence Akbar had every reason, after repeated inquiries, to cancel grants conferred by former rulers. The religious views of the Emperor (vide *Ferishta*, p. 167), and the hatred which he showed to the *'Ulamá*, most of whom held lands, furnished him with a personal, and therefore stronger, reason to resume their grants, and drive them away to Bhakkar in Sind, or to Bengal, the climate of which, in those days, was as notorious as in later days, that of Gombroon.

After the fall of Abdul Nabi—a man whom Akbar used once to honour by adjusting his slippers—Sultan Khwájah, a member of the Divine Faith (vide *Ferishta*, p. 204), was appointed as *Cadr*; and the *Cadrs* after him were so limited in the power of conferring lands independently of Akbar and had so few grants to look after, as to tempt Badaoni to indulge in sarcastical remarks. The following were Akbar's *Cadrs*:—

1. Shaikh Gadái, a Shiah, appointed at the recommendation of Bairam Khan, till 968.
2. Khwaja Muhammad Calish, till 971.
3. Shaikh Abdul Nabi, till 986.
4. Sultan Khwájah, till his death in 993.
5. Amír Fathullah of Shíráz, till 997.
6. *Cadr* Jáhán, whose name coincides with the title of his office.

Abul Fazl also mentions a *Cadr*, Maulana Abdul Baqi; but I do not know when he held office.

I extract a few short passages from Badaoni:—

Page 29. Shaikh Gadái cancelled the *Madad-i-ma'ásh* lands, and took away the legacies of the Khanzadas (Afghans) and gave a *Sayúrghál* to any one that would bear up with humiliating treatment, but not otherwise. Nevertheless, in comparison with the present time, when obstacles are raised to the possession of every *jarib* of ground, nay, even less, you may call the Shaikh an *A'lambaksh* (one who gives away a world).

Page 52. After Shaikh Gadái, Khwaja Muhammad Calish was, in 968, appointed *Cadr*; but he did not possess such extensive powers in conferring lands as *Madad-i-ma-'ásh*, because he was dependent on the Diwáns.

Page 71. In 972, or perhaps more correctly in 971, Shaikh Abdul Nabi was made *Cadr*. In giving away lands, he was to consult Muzaffar Khán, at that time Vazir and Vakíl. But soon after the Shaikh acquired such absolute powers, that he conferred on deserving people whole worlds of subsistence-allowances, lands and pensions, so much so that if you place the grants of all former kings of Hindústán in one scale, and those of the Shaikh into the other, his scale would weigh more.

But several years later the scale went up, as it had been under former kings, and matters took an adverse turn.

Page 204. In 983, His Majesty gave the order that the *aimas* of the whole empire should not be let off by the Krorís of each pergunnah unless they brought the *farmans* in which their grants, subsistence-allowances, and pensions were described to the *Cadr* for inspection and verification. For this reason, a large number of worthy people, from the eastern districts up to the Bhakkar on the Indus, came to court. If any of them had a powerful protector in one of the grandees or near friends of His Majesty, he could manage to have his affair settled; but those who were destitute of such recommendations, had to bribe Sayyid 'Abdurrasúl, the Shaikh's headman, or make presents to his *farráshes*, *darbans* (porters), *syces* (grooms), and *methers* (sweepers), 'in order to get their blanket out of the mire.' Unless, however, they had either strong recommendations, or had recourse to bribery, they were utterly ruined. Many of the *aimadars* without obtaining their object died from the heat caused by the press of the crowds of petitioners. Though a report of this came to the ears of His Majesty, no one dared to take these unfortunate people before the Emperor. And when the Shaikh, in all his pride and haughtiness, sat upon his *Masnad* (cushion); and influential grandees introduced to him, in his office, scientific or pious men, the Shaikh received them in his filthy way, paid respect to no one, and after much asking, begging and exaggerating, he allowed, for example, a teacher of the *Hidayah* (a book on law) and other college books, 100 bighas, more or less; and though such a man might have been for a long time in possession of more extensive lands the Shaikh took them away. But to men of no renown, to low fellows, even to Hindus, he gave free-hold lands as marks of personal favour. Hence science and scientific men fell in estimation. * * * *

The fate of Abdul Nabi has been related above. Akbar gave him money for the poor of Mecca and sent him on a pilgrimage. When he came back, he was called to account for the money was put in prison, and murdered 'by some scoundrel' in 992 A.H.

The next *Cadr* was Sultan Khwájah. Matters relating to *Sayúrghúls* now took a very different course. Akbar had by this time rejected Islam, and the new *Cadr*, who had just returned from Makkah, became a member of the Divine Faith. The systematic persecution of the learned and the lawyers had commenced, and His Majesty inquired personally into all grants (vide *Ferishta*, p. 189, last para.). The lands were now steadily withdrawn, and according to Badaoni, who had managed to get 1,000 bighas at first, to the great disgust of Abdul Nabi, many a Mahommedan family was impoverished or utterly ruined.

In 993, Fathullah, of Shíráz (vide *Ferishta*, p. 38), was appointed *Cadr*. As the *Sayúrghál* duties, and with them the dignity of the *Cadr* had dwindled down to nothing, Fathullah, though *Cadr*, could be spared for missions to the Dakhin. Bad., p. 343.

"His Shírázi servant Kamal officiated for him during his absence, and looked after these lacklands of *aimadars*, who had a few spots here and there; for the dignity of the *Cadr* had approached its *kamal* (perfection). Fathullah had not even the power of conferring five bighas; in fact he was an imaginary *Cadr*, as all lands had been withdrawn. And yet the lands which had been withdrawn became the dwelling-places of wild animals, and thus belonged neither to the *aimadars* nor to farmers. However, of all these oppressions, there is at least a record left in the books of the *Cadr*, though of the office of the *Cadr* the name only is left.

(*Ferishta*, page 368.) Fathullah (the *Cadr*, himself) laid before His Majesty a bag containing the sum of Rs. 1,000, which his collector by means of oppression, or under the pretext that an *aimadar* was not forthcoming or was dead, had squeezed out of the widows and unfortunate orphans of the Pergunnah of Basawar (which was his *jagir*), and said "My collectors have collected this much from the *aimadars* as a *kifayat* (*i.e.*, because the collectors thought the *Sayúrghál* holders had more than sufficient to live upon)." But the Emperor allowed him to keep the sum for himself.

The next *Cadr*, *Cadr* Jahan, was a member of the Divine Faith. Though appointed *Cadr* immediately after the death of

Fathullah, Badaoni continues calling him Mufti-i-mamalik-i-mahrusah, the Mufti of the Empire, which had been his title before. Perhaps it was no longer necessary to have a separate officer for the *Cadrship*. *Cadr* Jahan continued to serve under Jahangir.

A great portion of the *Sayúrghál* lands is specified by Abul Fazl in the geographical tables of the Third Book.

CHAPTER III.

The Physique, Features and Characteristic Traits of the Musalmans of Bengal.

Whatever might have been the facial and other characteristics of the original Musalman settlers, all the lineaments and traits thereof have been effaced and obliterated in their descendants in this country, by the effects of the climate and soil, during a long process of time. The fair and ruddy complexion of the Mughals and Pathans and the courage and valour of the Arabs and Ajams are no longer therefore to be found in their posterity in this country. It is indeed hardly possible for a race to maintain its peculiar characteristics against the influence of a foreign climate and of intercourse with foreign people, coupled with the stress of a hard life and poverty. Brahmans, Rajputs and Englishmen are said to have sprung from the same Aryan stock. But is it possible to guess from their appearance and habits that the Brahmans and the English are of the same stock? The difference between them is as wide as that between the heaven and the earth. Professions and callings also bring about some modification in the physical appearance of men. See how a hunter's complexion and appearance

becomes altered by exposure to sun and rain. Above all, the effects of poverty are most pernicious. Notwithstanding these several causes, there yet exists a material difference between the physical constitution and appearances of those Musalmans of Bengal who are descended from Arabs and Ajams and the Hindus of this country. This difference would be most conspicuous if a comparison were made between persons of equal positions in the two communities, and who were also pursuing the same calling.

Let us now consider the evidence of language. The dialects of the Musalmans of Bengal and its accentuation differ widely from those of their Hindu neighbours. The Bengali language as spoken by these Musalmans has an admixture of Arabic and Persian words which fact is indicative of their foreign descent; for change of religion does not necessitate a change in language. Had these Musalmans owed their origin to the conversion of the Hindus, they would have certainly spoken the same language as the Hindus. Moreover, the habits and customs of these Musalmans are quite dissimilar from those of their Hindu countrymen. This difference would be fully perceptible on a close examination of the modes of life and avocations followed by the males and females of these two communities. These evidences show that the major part of the large Musalman section of the Bengal population are descended from Arab, Iranian, Turkish and Afghan ancestors.

Mr. H. H. Risley, who was deputed by Government to make an ethnographical survey of the tribes and castes of Bengal, has recently published a book

containing the results of his enquiries. As this work bears directly on the subject of our enquiry (the origin of the Musalmans of Bengal), it is desirable to notice here some of the operations of the ethnographical survey which have reference to the Musalmans.

It is to be regretted that this official gentleman, while taking scientific measurements of the different races of Bengal, has committed a grave and grievous mistake, by which the Musalmans are placed in a disadvantageous light. The error is this: he has dealt with the Hindu community according to the order of its organization, deducing results of physical measurements separately for each of the castes into which the community is divided according to the various professions of the men. But with reference to the Musalmans, he has treated them *en masse* without any regard to their races and professions, working out but one result for the whole community in general; although there are many different races among the Musalmans of this country, such as the descendants of Arabs, Iranians, Turks, Afghans, and other foreign nations, as also of the various tribes of Hindustan, who had embraced Islam, and also men of different professions in this community. Professions, no doubt, produce appropriate effects on the physique of men, more especially on that of the agriculturists and labourers in the fields, who are greatly exposed to the influences of the weathers, and who form more than 62 per cent. of the Musalman population of Bengal. Such being the case, we question the accuracy of Mr. Risley's plan in finding a single result for all the Musalmans taken as a

whole, and then comparing that solitary result with those of the separate castes of the Hindus. In this respect injustice has certainly been done to the Musalmans.

It is indeed almost difficult to accurately trace the origin of the Musalmans of this country; and although much change has taken place in their physical constitution owing to their intermingling with other races and from the effects of climate, soil, food, and modes of life, and in consequence of their professions and habits, yet a close examination of their forms and features, habits, and customs, would show that most of these Musalmans are descended from foreign ancestors. Correct results from comparison are obtainable only when the average result of the physical examination of a certain number of Musalmans professing one calling is compared with that of an equal number of men of any other race pursuing the same profession. Or, if the Musalman and Hindu communities were each properly classified according to rank, and then the men of one of the classes of the one were compared to those of the corresponding class of the other, fairly correct results can also be secured.

The result of Mr. Risley's anthropological survey, which had been submitted by him to the Ethnological Society of England, was thus epitomized in the *Oudh Akhbar* of the 15th September 1890:—

"The physical measurements and anthropological examination of the people have revealed the existence of two distinct races of men in Bengal, namely, the Aryan and the aboriginal. The former is represented by the Brahmans, Rajputs, and Sikhs. These generally have tall forms, light complexion and

fine noses, and are in general appearance superior to the middle class of Europeans. The Kols are a specimen of the latter. These have short stature, dark complexion, and snub noses, and approach the African blacks in appearance. All eminent anthropologists agree in considering the nasal index the most valuable race characteristic, and the observations made in India also lend support to this opinion. The races and tribes of Bengal are quite confused and blended. The social rank of a race becomes reduced in proportion to the increased flatness of the nose. The lower a man's origin the flatter is his nose, as resembling those of the African negroes; the higher his origin the more he resembles the Europeans in appearance."

Mr. Risley's statement, that the Brahmans, Rajputs, and Sikhs represent the Aryan race, strikes us as strange. For the Sikhs are not, in fact, any particular race, nor does the term in any way imply ethnological affinity between the individuals who come under that category. Any person, whether of Aryan or non-Aryan origin, who embraces the doctrines promulgated by Baba Nanak is called a Sikh. The term is the class name of a religious sect and not of any particular race or a branch of a race. Sikh is a Panjabi term meaning a "disciple." Baba Nanak, the founder of the sect, addressed his disciples by this name. These disciples were called by their posterity "Guru ke Sekh," *i.e.*, the disciples of the founder of the religion. Any person, whether of high or low origin, becomes a Sikh on going through the initiatory ceremony which they call *Pahel.* The following are the rituals of the ceremony:—*Sharbat* is prepared by dissolving *batashas* into water; into this *sharbat*, the *guru* or the priest dips the toe of his right foot; he then puts the point of a naked sword into it,

and afterwards imbibes a portion of it himself, and then gives the remainder to the novice to drink; and also sprinkles on his face a little of the *sharbat*, instructing him at the same time in the canons formulated by Gobind Singh, their tenth *guru*, and enjoins upon him the due observance of those doctrines. There have been ten *gurus* of the Sikh creed,—from Guru Nanak down to Guru Govind Singh. All these Gurus belonged to the Khettri caste.

It is mentioned in the history called *The Makhzan-i-Panjab* in respect to the races of the provinces.

"Be it known that the Sikhs predominate in the northern and the eastern parts of the Panjab. This (preponderance of the Sikhs) is mainly due to the fact that because this country remained for a long time subject to the Government of the Sikhs, the respect and esteem commanded by them induced most of the Hindus to turn Sikhs; even the *mehters* and sweepers used to undergo the Pahel (the Sikh baptismal ceremony) and were called 'Dharanghareti Sikhs.' Among the followers of this faith there are Hindus of every caste. But after one has undergone the *Pahel* ceremony, his former nationality is altogether changed, and he becomes a Sikh."

Likewise there are both Musalmans and Hindus among the Rajput tribe. Those of the tribe that adhere to the religion of their fathers, as well as those who have embraced Islam or those descended from them are all Rajputs. In the Panjab there are countless Musalman Rajputs.

Great injustice has indeed been done to the Musalmans by Mr. Risley. His book entitled "*The Tribes and Castes of Bengal*" contains the following table of

the average height and width of the noses of the different sects and castes inhabiting this country :—

Names of the Tribes of Bengal.	Average nasal height.	Average nasal width.
Brahman	49·7	35
Musalman	49·4	38·3
Kayestha	50·2	35·3
Bagdi	46·7	37·6
Baori	46·6	36·7
Chandal	96·2	36·7
Goalah	49	36·4
Kybatta	48	36·6
Mali	43 9	41·5
Mal Behari	44·1	41
Mochi	49·1	41
Pod	49·1	36·8
Rajbansi	48·9	37·5
Shadgop	45·6	37·7

According to this table, the average nasal height of the Brahmans is 49·7 and the width 35, or the height exceeds the width by 14·7 ; and the average nasal height of the Musalmans is given as 49·4 and the width 38·3; the height in this case exceeds the width by 11·1. This difference between the excesses of the nasal heights of the two has accrued owing to the different castes of the Hindus being severally dealt with and the Musalmans *en masse* and without any classification whatever.

If we average the nasal heights and the widths of twelve individuals of the twelve Hindu castes mentioned in the above table, *viz.* (1) Brahman ; (2) Kayestha ; (3) Bagdi ; (4) Baori ; (5) Chandal ; (6) Goalah ; (7) Kybatta ; (8) Mali ; (9) Mochi; (10) Pod ; (11) Rajbansi ; (12) Shadgop ; and, likewise, those of

twelve different Musalmans,—according to the figures given in the book under notice ; the mean nasal height of the Hindus would be 47·8 and the width 36·5 ; or the height exceeding the width by 11·1, and those of the Musalmans 50·2 and 38·8, respectively; the nasal height exceeding the width by 11·4. It is remarkable that the slight modification, *viz.*, averaging the given figures, gives quite a new turn to the results.

Another remarkable fact is that in the book in question the particulars of measurements of the Musalmans of Eastern Bengal alone, are laid down. The anomaly seems to have been carried to further excess, as we find that altogether 185 Musalman subjects were examined. Out of this number, 27 in Chittagong; 57 in Mymensingh ; 13 in Tipperah ; 38 in Dacca ; 33 in Faridpore ; and the remaining 17 in Barisal, Noakhally and Pabna. But as regards the Hindu subjects, they were examined in equal numbers in all the Eastern, Central and Western Districts of Bengal.

The names of the subjects mentioned in the book engendered the suspicion that none but the lowest orders of Musalmans were examined ; and in order to satisfy myself on this point, I interrogated on the subject the Hospital Assistant, Babu Komod Behari Samanta, who during the operations assisted Mr. Risley, and to whom the work of the anthropological measurements of the subjects in Bengal was exclusively entrusted. I learnt from him that he purposely did not take the measurements of any Musalman of birth, position and respectability, but of only their lowest classes, because he said it was the express order of

Mr. Risley to take measurements of only the low-class Musalmans of Eastern Bengal, and of these not even to examine nor include in the records of his examinations the physical measurements of such as possessed regular features. For this reason he visited some of the jails of the Eastern Districts of Bengal, and took the measurements of some prisoners therein, and transmitted them to Mr. Risley, by whom they were ultimately embodied in his work under notice.

The order of Mr. Risley, to examine exclusively the low-class Musalmans of Eastern Bengal, and even of these not to record the measurements of those who possessed symmetrical features, is certainly a most curious and peculiar one. Komod Babu himself says that the nature of the order is an inexplicable mystery to him. Under these circumstances, how can Mr. Risley's opinion regarding the Musalmans be just and favourable to them? And how can the results of his anthropological and ethnographical examinations of the Musalmans, as recorded in his book, be correct and reliable?

We, however, assert that, apart from all technical and scientific considerations, any person who possesses the least degree of judgment can perceive that the generality of the Musalmans of Bengal have better forms, features and colour than the other races of this country; in other words, the "tall figure, light complexion, fine nose and generally good appearance," which, according to Mr. Risley's opinion, are the data of a superior race, are more to be met with among the high-class Musalmans than among the Hindus of an equal class. As regards the nasal index, which is deemed

to be the most valuable race characteristic, we perceive this peculiarity that the noses of the non-Aryan inhabitants of this country are wide, small and thick; while those of the generality of the Musalmans are thin, high and erect. In short, the noses of the high-born Musalmans are generally finer than those of the Hindus of the same position; and likewise the noses of the lower orders of the former are better than those of the same classes of the latter. An examination of the noses of these two people alone would show that the generality of the Musalmans of this country are not descended from the original native races and tribes of Bengal.

CHAPTER IV.

An Account of the Ancient Musalman Families in Bengal.

It is very difficult to give the history of the ancient Musalman families in Bengal. For many of them have been so wrecked and ruined that even the members thereof hardly know their own lineage and the particulars of their ancestors ; ignorance and poverty have so much reduced them to a low position that they are now altogether fused with the masses. Again, often the heads of some of the high and noble families have had to fly for their lives to some remote and insulated part of the country on the revolutions of Government, where they concealed their identity and passed their lives in obscurity. This practice had to be resorted to, not only during the time of the Mughal supremacy, but on the occasion of each change of Government, both before and after that epoch. The descendants of these refugees generally lived so long in a degraded condition that this altered state became at last the natural condition of their families. Many a family have also sunk gradually into utter obscurity owing to the growing ignorance of its members.

Those ancient families that have been safe from the destructive operations of the above-mentioned causes are

still numerous in Bengal. We are unable to enumerate them all for the reasons (i) that *all* of them are not known to us; (ii) that they are so numerous that a mere catalogue of them would fill volumes. But we shall give the particulars of some of the ancient and well-known families by way of illustration.

It should, in the first place, be understood that there are four principal races, *viz.*, (1) Syyads; (2) Shaikhs; (3) Mughals and (4) Pathans, that are considered to constitute the Musalman gentry in this country.

(1) The Syyad race take the precedence of the other three in rank, and is generally esteemed the most dignified. This noble race is divided into two main lines,—one is the branch of the Beni Fatemite Syyads, and the other that of the Ulvi Beni Fatemite Syyads. Those who are descended from Hasan or Husain (the peace of God be on them!), that is to say, those descended from Hazarat Ali and his wife, the holy Lady Fatema (may the mercy of God be on them!) are called Fatemite Syyads. The Ulvi Syyads are those who are descended from (Hazrat) Ali by his wives other than the Lady Fatema. The Fatemite Syyads are superior in rank to the Ulvi Syyads as being the descendants of the Prophet Mahommed (peace be on him!). The Fatemite branch of the Syyads has, again, several offshoots, each of which is denominated by the name of any of the twelve Imams (peace on them!), or to speak more definitely, the line of each of these Imam descendants is designated according to his own name; such as the Hosaini Syyads, Hasani Syyads, Moosavi Syyads, Razvi Syyads, Kazemi Syyads,

Takavi Syyads, Nakavi Syyads, and so on. Likewise some of the Syyads name their lines after those of some renowned eminent men among their ancestors, such as Zaidi, Ismaili, Taba Tabai, Kadri, and the like. Some families are designated by the land they inhabit, as Bokhari, Kermani, Tabrezi, Shabzawari, &c. Those Syyads that are descended, on their father's and mother's sides, from (Hazrats) Hasan and Hosain are distinguished as Hasani-ul-Hosaini, and are foremost in rank and dignity among all the rest of the branches and families of the Syyads.

(2) *Koraishi Shaikhs.*—This race is very respectable, for the Prophet of God (may peace be on him !) belonged to the stock from which it has sprung. Several lines branch out from this race ; each line bearing the name of the *Sehabie* (or companion of the Prophet) from which it has descended, as, for instance, Siddiki, Farooki, Asmani, Abbasi, Khaledi, and the like. Both the Syyads and Koraishi Shaikhs are of Arab origin. In Iran, Afghanistan and Khorasan, the descendants of great saints, renowned, learned men and celebrated ecclesiastics are also surnamed Shaikhs.

(3) *Mughal.*—This is a Mongolian race ; Chinghiz Khan was the greatest monarch of this race. The religion of this people was originally Paganism. But after Chinghiz Khan's grandson embraced Islam, masses of this nation, following the example of their king, became converted to this faith. All the kings of the Chaghtai line were Musalmans. It was due to the Mughal dominion in India that this race became largely introduced among the Indian population. These people

have the appellation of Mirza or Beg. There are many branches and offshoots of this race.

(4) *Pathans.*—This is an Afghan race, and its original home is Afghanistan. It was owing to the Pathans holding sway for a long time in India that this people has become so largely diffused over this country. They are designated *Khans.* This race also has many branches and ramifications.

It is to be added that men belonging to the native races of this country who embraced Islam were, as a matter of courtesy, denominated either *Shaikh* or *Khan* or *Malick.*

Of the four principal races mentioned above, a great majority of the Musalman population of Bengal is composed of the various classes of Syyads, Shaikhs, Mughals and Pathans, or to speak more definitely of the Syyads, Hasani-ul Hosaini, Hasaini, Hosaini, Razwi Musawi, Nakwi, Takwi, Zaidi, Ismaili, Taba-Tabai, Ulvi, Bokhari, Kermani, Shabzawari, &c., &c., and of the Shaikhs, Siddiki, Farooki, Osmani, Abbasi, Khaledi, Harssi, &c. ; and Mirzas, Begs, and Khans, that is, Mughals and Pathans.

Venerable and eminent Syyads and Shaikhs who, during the time of the kings of Gaur, occupied themselves in imparting religious instruction to the people and as spiritual leaders were venerated by the Court, and distinguished by the titles of *Shah* or *Khondkar.* Their descendants, up to the present day, bear these ecclesiastical designations. The application of the appellation *Khondkar* is local to this country. Since the time of the kingdom of Gaur it has been in use to

42409

denominate venerable ecclesiastics and their descendants here. Among the Mughals and Pathans there is a class called *Malick*, an epithet of distinction pertaining chiefly to the Ghori and Khilji Ameers (chiefs and noblemen). But these Ameers sometimes honoured proselytes from the Hindu religion with their own title and called them *Malicks* as themselves. Henceforth they and their descendants have borne that appellation. Sundry other Musalman converts and their descendants are likewise known by the appellations of Shaikh and Khan. Among the classes called Shaikh, Khan and Malick there are both well-born and low-born men. The classes called Kazi and Chaudhari belong to one or the other of the four foreign races, *viz.*, Shaikh, Syyad, Mughal and Pathan. They hold this surname owing to some one of their ancestors having filled some official position and acquired a corresponding designation. There are some Musalmans in this country who, although of a purely Arab origin, are called, as a matter of respect, Thakur, which is the special denomination of the leading men of the Hindus. And others, because their ancestors were originally Hindu Thakurs, Biswas and the like, retained their caste denominations even after their conversion, and their descendants are called by those appellations up to this day. Among the gentry of this country there are some families who can trace up their genealogical tree even to Adam (may peace be on him !). Among them also are high-born persons who have descended from a line of ancestors whose male and female sides were of equally high origin and respectability, never intermarrying beyond the circle of their own kith and

kin, or under any circumstance forming any unequal connections.

With regard to the four old divisions of Bengal, *viz.*, Rarh, Barind, Bagri and Bangodesh, the Musalman gentry live chiefly in the first and the last, and the common people in the remaining two. Again, the descendants of the Musalmans of the times of the Ghori and the Khilji dynasties predominate in Rarh and Barind, and those of the Musalman comers during the Mughal period in Bangodesh and Bagri. The former live mostly in rural parts, and the latter reside chiefly in cities and towns and their immediate surroundings. The great majority of the good and high families live in the villages and hamlets, the reason of which, as has been already stated, was that in former times, cities and towns were much liable to the disasters attending the revolutions of Governments, and were frequently made the scenes of political tragedies, and also that *Aimas*, *Madadi-ma'ásh* and similar other grants made by the rulers to the gentry lay commonly in rural parts, and consequently the grantees went to live on their estates in those parts. This state of things was not peculiar to Bengal, but general to all parts of Hindustan, and gave occasion to a very large number of noble families living in the country throughout India.

We will now briefly notice the particulars of some of the eminent families in Bengal. The most noble and pre-eminent family is that of the Nawab Nazim, in Murshidabad, which is unsurpassed, if not unequalled, by any family in the whole of India. This great family belongs to the Taba-Tabai branch of the Hasani-ul

Hosani Syyads. Wherever and whenever the collateral branches of this family have lived, they have invariably exercised power and commanded general respect. The most exalted aristocratic rank of this family is only equalled by the great dignity of its highly distinguished origin. The particulars of this family are given in great detail in the *Undatul Taleb Fi Ansabi al-i Abi Taleb* in the *Tarikhi Mansuri*.

In the city of Murshidabad and its environs many ancient families of Shaikhs, Mughals and Pathans reside. Among the gentry of the Mufassil, the Syyads of Fateh Singh, Soonti and Balghattiaa, and the Khondkars of Fateh Singh, and also the Kazis and Chaudharies are famous for their good descent, and their families are very ancient and respectable. The Khondkars of the locality are descended from the very old and respectable line of Abu Bakr, the first Khalif. Kazi Shaikh Sirajuddin, their ancestor, came to Bengal in the reign of Sultan Ghias-uddin, King of Gaur, and was afterwards elevated to the bench of the Quazi-ul Quzzat or Chief Justice of the Metropolitan city of Gaur. This family is distinguished for the good origin of both its male and female ascending lines. Sultan Ghias-uddin reigned from 769 to 775 Hijrees.

In the district of Birbhoom, the Syyads, Shaikhs and Pathans constitute the Musalman gentry. Of these, the Syyads, Shaikhs and Chaudharies of Khooshtigiri, Damdama, Nawadah, Hazratpore, Surgaun, Mandgaun, &c., and the Pathans of Nagar and other places, are very famous. The Syyads of Khooshtigiri and other localities are of a highly respectable origin, and their

families are of great antiquity. Their common ancestor came to this country in 899 Hijree, in the reign of Feroze Shah, King of Gaur, and their forefathers have always occupied positions of honour and dignity.

Among the numerous gentle families in the district of Burdwan, the most ancient and eminent are those of the Syyads of Jafarabad, Raigaun, Changharia, Bagha, &c., the Khondkars of Samsar, Sayer, Moorgaun, Kasyarah, &c., and the Shaikhs of Mangalkot, Jhiloo, Aral, Keogaun and other places.

In the district of Hughly, Pundwa is important as a place of residence, from a very remote period, of a large congregation of ancient and respectable Musalman families. There are also other places in this district where high and good Musalman families reside.

Among the gentry of Midnapore the Syyads and Pathans are very famous.

In the district of the 24-Pergunnahs, ever since Calcutta became the capital of India, every description of Musalmans have flocked to it and make up an important section of the metropolitan population; and among these there are many of a high birth and distinguished origin. In the Mufassil, too, there are good and respectable families of Musalmans.

Among the gentry, of the district of Nadia, the Khondkars of Bamanpokhur and the Syyads and Khondkars of Betai, Meherpore and other places are famous for their distinguished lineage.

In the district of Rajshahi, the Khondkars of Bogra and Nattore are very famous for their noble origin. They belong to the race of Abbasi Shaikhs, and are

descended from the Caliph Harun-al-Rashid. Their family is very ancient in this country. It came here during the period of the Gaur kings, and has ever been held in high estimation and great respect. Their ancestors Khondkar Moin-ul-Islam, Khondkar Badr-ul-Islam and Khondkar Rafi-ul-Islam occupied pre-eminent positions and were among the leading men of their times, and mention of them is made in the various histories of Bengal, in connection with the accounts of the kings of Gaur. The Pathans of Nattore and other places are also very famous.

In the district of Maldah, the Syyads and Pathans are very famous for their good lineage and honourable descent.

In the city of Dacca and its surrounding parts there are numerous respectable and ancient families of Syyads, Shaikhs, Kazis, Shahs and other races and classes of the Musalmans.

In the districts of Faridpore, Mymensingh, Jessore, Pabna, Deenajpore, Rangpore, Bakarganj, Noahkolly and Comillah there are numerous high and good families of Syyads, Shaikhs, Pathans, &c.; so also in the district of Sylhet and the adjoining districts. Likewise there are numbers of respectable and ancient families of Musalmans in the district of Chittagong and the adjacent districts. Besides the above there are countless other noble, high, respectable and ancient Musalman families in Bengal, but my limited information on the subject and the narrow scope of this chapter preclude any special mention of them here, for which shortcoming I hope to be excused.

CHAPTER V.

The Occupation of the Musalmans.

According to the ancient and prevailing customs among the well-born Musalmans, that is to say, among the Syyads, Shaikhs, Mughals and Pathans of Arab, Turkish, Iranian and Afghan origin, the best and most honourable mode in their opinion, of gaining their livelihood, was by the professions of the sword and the pen, and also from the income and realization of landed states and property. All professions except these two and all handicrafts and shop-keeping were regarded by them as derogatory to their rank and dignity. Moreover, it was not allowable for them, according to their notions of respectability, to till and cultivate lands with their own hands; and they used to have their lands cultivated by hired labour, and so to reap the benefit from their produce. Whoever departed from these established customs was looked down upon by the whole class, and lost the good opinion of his fellows.

These usages were not peculiar to the high class Musalmans, but were also in full force among the high caste Hindus. Formerly no Rajput could pursue any other calling than that of the sword, nor could a Brahman adopt any other except the ecclesiastical profession.

But times have changed, and with them these old and inconvenient customs. The Rajputs have gone beyond the limited scope allowed to their operations by their caste laws which bound them to a single kind of profession, and are found engaged in various occupations, even tilling their lands with their own hands. The Brahmans have also done the same, and are employed in various services and pursue various callings and live on incomes derived from landed property, the only prohibition of custom is against driving the plough with their own hands; but they may perform all other agricultural functions, as those that can be done with the spade, hoe, scythe, or other implements, and also such as sowing, the transplantation of seedling, the weeding, and irrigation of the fields, the reaping of corns, the gathering in of the harvest, and the such other work.

Formerly the proper and decent way for the Musalman gentry to gain their livelihood was, as has been mentioned before, by means of civil and military professions, and from the income of lands. But when these sources failed them, they were obliged to take up different kinds of arts and professions, to enter into various services and to engage in agricultural labour. The soldier classes, when they failed to obtain military employment, took exclusively to agriculture, considering all other occupation as unsuited to their temperament. But among the superior classes of Musalmans and Hindus certain kinds of service and most of the handicrafts are still regarded as highly derogatory, and whoever of them engages in these low occupations becomes

degraded and loses his social position. The result of the high class Musalmans, in former times, considering trade as not a respectable profession, is that there has been scarcely, if ever, any great or rich merchant among the native Musalmans of this country. Musalman traders and shop-keepers found in any part of Hindustan are mostly descended from Hindu ancestors belonging to the trading classes, who even after their conversion to the Mahommedan faith have adhered to their ancestral profession and also have bred up their children in the same profession.

If, however, any Musalman of birth, belonging to the pure race of Syyads, Shaikhs, Mughals and Pathans, is found engaged in trade, which is very rare, and if his case is properly enquired into, he would most probably be found not to belong to any ancient family in this country, or if so, it would then appear that some one of his ancestors had been obliged to engage in this profession under some great emergency and pressing necessity. The fact is, that formerly among the aristocracy and gentry of the Musalmans, their ancient and time-honoured customs which were, indeed, most strict and stringent, held undisputed sway. Being thus precluded, by their old customs, from the best means of increasing their capital, that is, trade, they were unable to augment their national wealth, and have now become reduced to the last degree of poverty and indigence.

The scope of Government service is very narrow in comparison with the wide latitude of trade, and the emolument of the former is far smaller in proportion to the gains of the latter. Lands, too, have a limited

extent, and the profits of agriculture cannot impart so much prosperity as those of commerce. Of all professions trade has the widest latitude: its gains are unbounded and its benefits countless. No nation can acquire wealth and attain prosperity except by trade. The trading nations are the richest and most prosperous in the world. Those who reject trade in fact deprive themselves of the greatest source of wealth.

The Brahmans and Rajputs are, from the same cause, as poor and impecunious as the Musalmans; while the Jews, although their nation does not possess any territory anywhere in the world, are yet everywhere in affluent and easy circumstances owing to their trading propensities and to the blessings of trade.

Our co-religionists, although they did not view with disapprobation commerce and trade on a large scale, considered, however, shop-keeping and retail-selling as a paltry business and a non-respectable one. But it should be borne in mind that it is very difficult to become a successful merchant at once and without previously having had experience as a shop-keeper and a retail-seller. Indeed, it is only by slow degrees that men can acquire proficiency in any art or trade and derive advantages from them. In the first place, we have not so large a capital that we can at once set up as great merchants, and, in the second place, we cannot expect to derive benefit from commerce and guard against loss, until we have learnt the ways and modes of conducting it. This matter is analogous to the fact that unless a person has once been a school-boy he cannot eventually be a learned professor. The past ages were

quite different from the present times. Formerly men's rank and dignity depended entirely upon their individual merits and personal qualifications, with which wealth and riches had little to do. But the case is just the reverse now, and money outweighs all merits and excellence. Moreover, it is hardly practicable to acquire proficiency in any of the fine arts and sciences without the aid of money. Now-a-days all distinction and superiority accrue from the possession of wealth, and every consideration is subordinate to riches. Even a man's dignity of birth cannot be maintained, nor do his personal merits and excellence stand him in stead, without money. Wherefore, notwithstanding the present altered state of affairs, to still persist in directing the course of life according to the old ideas, is certainly the height of folly. Men ought to conduct themselves according to the requirements of their own times, and they should strive to maintain their position with the means acquired in a fair and a lawful manner, and, if possible, even to improve and better their condition. We may expect, when we consider the good sense and wisdom of our forefathers that, had they lived in times like these, they would have surely regulated their modes of life according to the emergencies of such times, and would have taken care to maintain their rank and position as best they could. For it is usual with wise men to suit themselves to any condition in which they may be placed. The condition of the world is ever on the change, but as it changes, we should change our modes of life accordingly. Wisdom and prudence direct that men should procure their

subsistence and improve their conditions in the manner best suited to their own times.

From what I have stated above regarding the former custom of the high and well-born Musalmans—Syyads, Shaikhs, Mughals and Pathans—in regarding all professions, except those of the pen and the sword, and all occupations, except that of a gentleman farmer, as low and non-respectable; and from the fact of the prevalence of the same custom among the highest castes of the Hindus, namely, Brahmans and Rajputs, it may be surmised that probably the Musalmans had imitated the Hindus in this custom, or that perhaps they were descended from Brahman and Rajput fathers, who even after their conversion to Islam, handed down the customs of their own ancestors to their posterity. But when we find this identical custom to have prevailed among the higher classes of Musalmans in Arabia, Iran, Turkistan and Afghanistan, and the professions of the sword and the pen to be regarded by these nations as the only respectable ones; and, moreover, as we perceive that no Hindu, of whatever rank or caste, can, after his conversion to Islam, become affiliated to any of the four principal Musalman races, for the real Syyads, Shaikhs, Mughals and Pathans are those only whose forefathers came to India from Arabia, Iran, Turkistan and Afghanistan, it is consequently certain that this custom was brought in by those foreign fathers and by them transmitted to the succeeding generations. Neither the Hindus nor the Musalmans had learnt this custom from each other. But as the habits and customs of all the Asiatic nations have a

pervading similarity, some customs of the one are found to correspond exactly with those of the other.

Among the rest of the Musalmans, that is, among their lower orders, there are men engaged in various professions and trades. They are variously classed, and each class separately denominated, according as their several occupations and the different trades they pursue, such as Jolha, Dhoonya, &c., &c. These classes, speaking roughly, consist of two breeds of men: those descended from foreign ancestors, and those descended from indigenous races and tribes who have embraced Islam. Each class has followed its ancestral occupations generation after generation, and their respective professions and trades denote the race or tribe from which they are respectively descended. That is to say, those of native origin are ethnologically allied to those native castes and tribes who pursue the same trade or have the same occupation as they.

But among the Musalmans there are not men of those very mean and dirty occupations as there are among the Hindus. For in no part of Bengal is there a single Musalman sweeper, scavenger or nightman or the like. The fact is a remarkable one, as it shows that even the lowest classes of the Musalmans are not descended from the lowest Hindu tribes. Such menial occupations only as are followed in Arabia, Iran, &c., are likewise pursued here by the Musalman population. As there are no scavengers and nightmen in those countries, so there are none among the Musalmans here.

Although manual occupations were generally held in disrepute among the higher classes of Musalmans

formerly, yet there were some particular arts and crafts which were regarded by them as respectable occupations, and skill in those arts was deemed an accomplishment. For instance, sewing, needle-work and spinning were greatly in vogue among the ladies of the nobility and the gentry. These arts gave means of subsistence to poor ladies and gave employment to the rich in their leisure hours, and saved them from the evils of idleness. They were consequently much in fashion among all classes, and a proficiency in them was considered a great female accomplishment. Nor was it in any way disgraceful for them to have the produce of such labours sold through the medium of a third person. Such occupations were not restricted to the ladies exclusively, but some pious and godly persons also followed them as the purest and fairest means of deriving their livelihood. For instance, it is mentioned in histories in regard to the lives of some illustrious monarchs that, notwithstanding that they had the revenues of whole kingdoms and empires at their command, they used to procure their own subsistence by manual labour, as by preparing and selling caps and the like.

CHAPTER VI

The Present Condition of the Musalmans of Bengal.

We have already proved what is really the origin of the Musalmans of Bengal, and have also shown the reasons why they are so numerous in this country. We now propose to give some particulars of their present condition, as a necessary sequel to the various information contained in this book.

The Musalmans of this country were in a prosperous and happy condition during their national government; but on the decline and overthrow of that power, they confided themselves to the care of the English authorities, to enjoy safety of life and property under their protection. For some time their hopes were fully realized; and so long as their rules and practices formed the principles of the British administration, they continued to be benefited by that Government, so much so that their thoughts were scarcely turned towards the future. The unprecedented safety of person and property, which they enjoyed under the British régime, was really a great boon to them. The principles of Government were, however, gradually changed, and the administration was ultimately remodelled upon an entirely new

plan. But unfortunately the Musalmans could not so alter their course of conduct as to suit the changes in the administration, and they adhered to their former modes of life and their old habits.

On the one hand, the Musalmans, partially from improvidence and partially from their religious prejudices, held off from English education, and held to their national literatures, *viz.*, the Arabic and the Persian. The result of their backwardness was that they were deprived of the immense advantages accruing from an English education. Would that the matter had been otherwise ! For in that case the Musalmans of Bengal would have this day been much in advance of their co-religionists in other parts of India who are making rapid progress, and they could have even surpassed their Hindu countrymen in political power and ascendency because, with regard to the other parts of India, the Musalmans of this country came earlier in contact with the British nation, and were at the outset more directly connected with the English administration than the Hindus.

On the other hand, the English authorities, owing to their being strangers to the country, could not rightly judge the wishes and feelings of Musalmans ; and so they suspected their loyalty, thinking that, as they had been supplanted in the ruling power by the British nation, they must naturally entertain hostile feelings and might on occasion act treacherously towards them. The authorities thought further that as the Hindus were the original inhabitants of the country they ought to be given every encouragement and help. Being thus

prejudiced against the Musalmans and prepossessed in favour of the Hindus, the rulers began to repress the former and make much of the latter. But their bias towards one side and consequently against the other was quite unwarranted by reason. For while the Musalmans had voluntarily favoured the cause of the English when yet possessing power, how, then, might they be reasonably imagined to entertain hostility when they no longer possessed the power to give effect to such hostility? Nor could it be right to think of the Hindus as the original inhabitants of this country, for the aboriginal races are the Kols, Sonthals, Bheels, and the like tribes: these and not the Hindus were the first inhabitants of this country. If the Hindus be of the Aryan stock, then the only difference between their relation to these lands and that of the native Musalmans is that they came to this country, from Central Asia, a few centuries prior to the Musalmans.

At last the improvidence of the Musalmans, coupled with the prejudice of the authorities, has produced this dire result, that the Musalmans have become almost totally estranged from all departments of State employment. This circumstance has operated most injuriously on the ancient and high families of the Musalmans, and has, in course of time, caused the utter ruin of many such families and threatens all of them with the same fate. But the common orders of the Musalmans who are most numerous in this country and whose occupation is cultivation, and also those who, failing to obtain State service, have engaged in agricultural pursuits, have been increasing in prosperity, owing to

the thriving condition of trade and the outlets thereby opened for agricultural produce, and also owing to the internal peace and the security of property afforded by the British Government. The labouring classes are also in a comfortable and happy condition owing to the increased and rising rates of wages. Consequently, in our opinion, all the inhabitants of this country have been benefited by the British rule, except the high and ancient Musalman families—almost all of whom have been reduced to a deplorable condition, while many of them have been totally wrecked and ruined.

It now remains to be considered whether the Musalmans of this country are agreeable to the British rule, and whether they entertain sentiments of loyalty towards that Government. Let Sir W. W. Hunter or Colonel Nassau Lees say on this matter whatever they please, but, so far as we are aware of the state of feelings of our co-religionist countrymen, as being ourselves of their class and community, we can fully affirm that we Musalmans are not in the least ill-wishers to the Government, and that it is not for a moment our wish that the British Government should be supplanted in this country by either the Russian Power or even by the Amir of Cabul, although the latter is the Musalman ruler of a neighbouring country. In fact, all that we seek and desire is our own welfare and safety, and such a desire on our part is by no means opposed to other religious or social institutions. On the contrary, it is incumbent upon us to seek our personal welfare and benefit without causing harm or doing wrong to others. Our Holy Prophet (may the peace and mercy of God

be on him !) has directed us to quit even the Kaba, the House of God, if there be no peace and security within its precincts, and to seek the same in the territory of the Christian King of Abyssinia, if to be found there.* This is the Prophet whom we follow, and his injunctions do we obey, and we seek our welfare in the manner indicated by him. The only complaint we have is with regard to the apathy of Government towards us and our sinking condition. We make this complaint because through such unconcern and indifference on the part of Government, we are gradually sinking lower. Should, however, any one arbitrarily and unjustly interpret this as a sign of disaffection on the part of us Musalmans, let him do so. Being victims of the errors of our rulers, in not obtaining our due share, we are waiting, full of impatient expectations, to see what justice the Government in its paternal care to our claims will do.

* During the early days of Islam, while it barely maintained itself in the Hashimite quarter of Mecca, and Mahomed relied for protection against the unbelieving Koreish mainly upon his uncle Abu Talib in the fifth year of the Prophet's ministry, took place the first Hegira or flight from the land of persecution to "a country wherein no one was wronged,—a land of righteousness." This was the Christian Kingdom of Abyssinia ruled over by the Najashee or Negus, "a just king." Among the emigrants on this occasion were the Prophet's own son-in-law, Othman, the son of Affan, and his wife, the Prophet's daughter. Here the emigrants were kindly treated, and all the efforts of the Koreish to dislodge them were unavailing. Next year, the sixth of the ministry, the persecution at Mecca redoubling, a second emigration thither took place, more numerous than the first, so that we are told, the number of the Faithful in this Christian country reached 101, without counting their little ones. Here they dwelt in peace and quietness: many of them remained till long after the victorious promulgation of Islam, and did not rejoin Mahomed until the expedition to Khaiber, in the seventh year of the Hegira.—*Rauzat-us-Safa.*

We trust, however, that when our rulers become better acquainted with us, they will surely show a greater consideration for us.

Note to Chapter I.

The Census of 1891 shows that in Bengal Mahomedans have increased by 1,953,620. In 1881 their number was 21,704,727, and in 1891 was 23,658,347. It is most probable that the proselytizing character of Islam has gained some converts, but the actual conversion from other faiths to that of Islam, during the decade of 1881—1891, has had very little to do with the cause of this increase. On this point the Census Officer's remarks in the Census Report are just and correct. He says: "It is certain that the growth of Musalmanism in Bengal Proper, is connected rather with physical than doctrinal forces." It is not statistically proved that any part of Bengal contains a very considerable number of converts who were non-Musalmans in 1881, but embraced Islam within the last ten years; neither is it shown by figures that any particular district of Bengal has added a few hundreds of converts to the church of Islam. The increase of Musalmans, as disclosed by the Census of 1891, resulted partly from the better management with which the last Census operations were carried on, and chiefly from the fact that the Musalmans who, formerly, being under a false impression that the object of the Census was either to levy some new tax per head or to recruit men for the army from among them, concealed their real number, have now, by lapse of time and experience,

had these misapprehensions removed and therefore gave an accurate enumeration of themselves and the members of their family. The increase of Musalmans is also largely due to polygamy and widow-re-marriage, which are specially more common among the people of the eastern districts where the Mahomedan population is predominant. The Musalmans, with their varied and more nutritious dietary, are of superior physique, and this increases their growth and fecundity. Thus one of the striking features which the Census of 1891 presents, is that the Musalmans of Bengal Proper, within the last nineteen years, have not only overtaken their Hindu brethren, but have out-numbered them by a million and-a-half.

BOMBAY BRANCH
JACKSON
COLLECTION.
ROYAL ASIATIC SOCIETY

INDEX.

	Page.
Abul Fazl quoted, see also *Ain-i-Akbari*	82
Abdul Nabi, his treatment of learned men ...	85
———, pilgrimage to Mecca	85
——— (*Cadr-us-Cadūr*), his great authority ...	83, 84
Abyssinia, Musalman refugees in	119
Afghan invasions of Bengal	49
——— rule in Bengal resembled the feudal system ...	76*
Ahmad Shah rules in Bengal	17
Aima, definition of	71, 79
——— granted instead of salaries ...	66, 71
——— granted exclusively to Musalmans	73
——— in which districts to be found	72
———, resumption of, during Mughal dynasty ...	71
Ain-i-Akbari quoted	67, 77,* 79, 82
Akbar annexes Bengal	20
——— deports learned Musalmans to Bengal ...	35
———, his rejection of Islam	86
———, land revenue under	69, 70, 77*
———, reasons for cancelling grants	83, 86
——— reign, quoted from *Ferishta*	35
———, resumption of tenures by	82
———, royal grants by	67, 71
Akbarnama quoted	49, 50, 63
Ala-ud-din (Hosain Shah) rules in Bengal ...	... 18, 31
- Khilji, grants cancelled by	83

	Page.
Ali-ud-din Khilji, makes his key-bearer *Cadr* ...	83
Al-tamgha granted instead of salaries	66
Armenian settlers in Bengal	42
Aryan element in Bengal	55
Assam conquered by Mir Jumla	64
———, invasion of, by Hosain Shah	64
Aumils appointed for revenue purposes	78
Azd-ud-Dawlah, partition of estates by	68
Badaoni quoted	84
Bakhtyar Khilji conquers Bengal	6, 23
Barbak Shah Purbi rules in Bengal	17
Behar, History of, quoted	9
Bengal Administration Report quoted	3
———, ancient divisions of	73
———, Boghra Khan rules in	13
———, conquest of, by Mahomedans	6
———, early commerce	9†
———, Mahommedan settlers in	9†
———, Ghias-ud-din's invasion of	13
——— increase of Musalman population in ...	22, 31
———, Nazims of, Chronological List ...	...11—22
——— Proper, Musalmans in	1, 2
——— subject to Delhi	10
——— under the Mughal dynasty	37
Beverley, Mr. H., injustice of his theory	63
——— quoted	54, 56
——— on conversions to Islam	54, 64
Birbhoom, Musalman gentry near	104
Blochmaun, Dr., quoted	63, 82
Boghra Khan rules in Bengal	13
Brahmans, occupation of	108
——— quit Nadia	8
British Govt. a benefit to all the inhabitants of this country except to the Musalman nobles	118
agreeable to Musalmans	118

Page.
British Govt. and the *zemindars* 79, 81
———, its apathy towards the condition of Musalman gentry 119
———, resumption of land tenures 81
———, safety of person and property under ... 115
——— treat Hindus more favourably ... 116
Buchanan, Dr., quoted 9
Burdwan, Musalman gentry near 105
Burton, Sir Richard, quoted 61

Cadr, or *Cadr-us-Cadūr*, powers and duties of ... 82, 83
———, authority limited by Akbar 84
———, list of, under Akbar 84
——— open to corruption 83
Census Report, 1891 ... ... 1, 2, 120
Census Report, 1872 54
Conversions to Islam 54, 55
Crown lands under Musalman rule 77*

Daud Shah, rules in Bengal 20, 36
——— defeated by Munaim Khan, Khan Khanan ... 49
——— his death 49
Davenport's *Apology for Mahomed and the Koran* quoted 59
Delhi, Emperors of, appoint Viceroys in Bengal ... 10
———, Emperors of, Chronological List ... 11—22
———, famine in 27, 28
———, Musalmans rule at 11
———, the refuge of Musalmans from Central and Western Asia ... ...44—46

East India Company, first appearance in Bengal ... 10
——— and the *zemindars* 79
Emin-ul-Mulk, rebellion of 29

Fakhr-uddin rules in Bengal 10, 15
Famine in Delhi 27, 28

	Page.
Farmans, reduction of	68
——— required to establish titles	74
Fateh Shah rules in Bengal	18
Ferishta quoted 6, 7, 28, 29, 32, 34, 35, 44, 83	
Fifth Report, the, quoted	77*
Gaur, its Musalman population	47
———, dispersal of its inhabitants	48
———, grants by the Kings of	71
———, Musalman spiritual instructors at	101
Ghias-ud-din invades Bengal	13
———, his rule in Bengal 15, 23,	24
Ghori dynasty of Delhi succeeded by the Khilji ...	25
Government assessment of *aima* land	73
Governors of Bengal, list of 11,	16
Grant, Mr. John, quoted	81
Grants of land by the Crown	67
Hafiz invited to Lucknawti	15
Haji Ilyas rules in Bengal	15
Hamilton's *Hindoostan* quoted	22
Higgins, Godfrey, quoted	58
Hindus farmed Afghan estates	76*
——— not the original inhabitants	117
——— employed as *zemindars*	78
Historical evidence	6
History of Assam quoted	64
Hooghly, the principal port of Bengal	39
Hosain Khan Kirmili received by Ala-ud-din ...	31
Hosain Shah rules in Bengal	18
——— ——— invades Assam	64
Hosain Shah Sharki received by Ala-ud-din ...	31
Hughly, Musalman gentry near	105
Hunter, Sir W. W., on the ancestors of the Musalmans of Bengal...	54
——— quoted 9, 52, 73,	118

	Page.
Ibrahim Lodi's family seek refuge in Bengal ...	32
Ibrahim Khan defeats Isa Khan	33
Ilakadars resided on their estates	76
Ilakas bear Musalman names	76
Imad-us-Saadat quoted	40
Islam as a Political System quoted	59
Jagir holders, descendants of, still in Bengal ...	82
Jagirs granted instead of salaries	66
——— reverting to the Crown	68
———, revenue from, under Akbar	77*
——— described 79,	80
———, frequent changes in	81
———, resumption of, by the British	81
Jalal-ud-din converted to Islam and reigns in Bengal	16
Jews, their trading propensities	110
Kanauj, Battle of	30
Kans or Kanis, Rajah 16,	47
Kasim Ali Khan, resumption of *aimas*	73
Kayesthas employed as *zemindars*	78
Khalasa or Crown lands 68, 77,* 78,	82
——— land revenue, under Akbar	77*
Khan Jahan, Governor of Bengal	20
Khooshtigiri, Musalman gentry near	104
Kings of Bengal, list of 11,	22
Koraishi Shaikhs, the, described	100
Kutb-uddin Aibak, Emperor of India	6
Kykobad, Emperor of Delhi 24,	25
———, his death	27
Lachman Rai rules in Bengal	7
Lakhiraj land tenures 69,	70
———, resumption of, by the British ...	74
Land, grants of, by the Crown	67
——, resumption of, by the Crown	68
———, by the British	74

	Page.
Landholders guilty of, dishonesty	69
——— tenures	69, 70
Lees, Col. Nassau, on Musalman loyalty ...	118
Luckhnawti, Ghias-ud-din's capital ...	15, 24
———, Hafiz of Shiraz invited ...	15
——— subjugated by Bakhtyar Khilji	8
——— mentioned in the *Tabâquât-i-Nasiri*	7
Madad-i-ma'aish granted instead of salaries	66, 67
——— defined	79, 82
Mahomed Amin, his arrival in Bengal ...	40
——— appointed Subadar of Oudh	40
Mahomed Bakhtyar Khilji, conquest of Bengal	6
Mahomed Tughlak, Emperor of India ...	27, 28
———, his reception of refugees	45
Mahomedan conquest of Bengal ...	6
Mahmood Shah rules in Bengal ...	18
Malik Andhal rules in Bengal	18
Malick Nizam-ud-din, his influence over Kykobad	26
———, his death by poison ...	26
Makhzan-i-Panjab quoted	93
Mantakhabat Tawarikh quoted	36
Mansabdars, duties of	79, 80
——— appointments cancelled ...	81
Mansabi Jagirs	79, 80, 82
Midnapore, Musalman gentry near ...	105
Mir Jumla conquers Assam	64
Mir Mahomed Hadi, his arrival in Bengal ...	41
Mubarik Shah (Qutb-ud-din) reinstates *jirgars*	83
Mughal emperors encourage Musalmans to settle in the country	49—51
Mughals, the, described	100
Murshidabad, the, Nawab Nazim family pre-eminent in Bengal	103
———, ancient Musalman families of	104
Murshid Kuli Khan, resumption of *aimas*	73

Page.

Musalman, chief families, their traits and characteristics 66
——— converts, their nomenclature 101
———, division of land under the 77*
——— endowments, traces of 77
——— immigration to Bengal ... 23, 31, 37
——— by sea 39
——— ladies take to spinning and sewing ... 114
——— nobles, descendants of 75
——— nobles remain in Bengal after its conquest by the English ... 52, 53, 75
——— resided on their estates 76, 103
——— nobles submit to the Emperor Akbar ... 49, 51
——— population, increase in Bengal 22
——— refugees from Central and Western Asia ... 42
——— rulers in Bengal for a period of 561 years ... 22
——— rulers at Delhi 11, 22
——— rule, *zemindars* under 79
——— settlers, effects of climate and soil on ... 88
——— spiritual instructors at Gaur 101
——— tenures alienated 75
Musalmans among the Rajputs 93
——— and Hindus, their natural features contrasted 61, 89, 91
——— deported to Bengal by Akbar 36
——— estranged from State employment ... 117
———, handicrafts and trade derogatory to the better class of 108, 109
——— have not changed with the times ... 111
——— have not conformed to the change in administration 116
——— hold aloof from English education ... 116
——— in Assam 64
——— in Bengal, evidence of language ... 89
———, their ancestors 89
——— in Bengal Proper 1, 3
——— in Bengal, cause of increase 120

	Page.
Musalmans in India	1
———, low class, superior to low class Hindus ...	113
———, lower orders, increased prosperity of ...	118
———, occupation of 107,	113
——— persecution by the Mughals	43
———, reasons for their poverty ... 109—	111
——— regard social position and family dignity ...	61
——— shopkeepers mostly descended from the Hindus	109
——— superior physique	120
——— traits and characteristics	88
———, the nasal test	97
———, their ancient families	98
———, difficulty of tracing ...	98
——— gentry, four classes of	99
———, their present condition	115
——— want of capital	111
———, well-wishers of the British Government ...	118
Muzaffar Shah rules in Bengal	18
Nadia captured by Bakhtyar Khilji	8
———, Musalman gentry near	105
Nadir Shah invades India, inhabitants of Delhi flee to Bengal	37
Nasir-ud-din rules in Bengal 17,	24
Nazims of Bengal, list of ... ...11—	22
Nusrat Shah rules in Bengal	19
——— marries Ibrahim Lodi's daughter ...	32
Oudh Akhbar, the, quoted on Mr. Risley's work ...	91
Oudh, Royal House of	39
Ozeefa granted by Akbar	67
Palmer, Prof. E. H., quoted	62
Perganahs bear Musalman names	76
Parliamentary Fifth Report quoted	77*

	Page.
Parwana required to establish title	74
Pathans, the, described	101
Permanent settlement, *zemindars* under the ...	79, 81
Polygamy, a cause of increase among Musalmans ...	120
Pundwah, flourishing condition of	16
Rajah Kanis or Kans, his treatment of his Musalman subjects	16, 47
Rajputs, occupation of	108
Rajshahi District, Musalman gentry in	105
Rauzat-us-Safa quoted	119*
Regulation XIX of 1793 quoted	74
——— XXXVII of 1793 quoted	74
——— II of 1819 quoted	74
Revenue, rate of, per *bigha*	69
Risley, Mr. H. H., his ethnographical researches	...89—96
———, his anthropometric measurements	... 90, 96
Robertson, Dr., quoted	9
Rohillas, land system under	76*
Sadar, Power of, to divide the *Sayúrghál*	68
Sadr-us-Sadūr, see *Cadr*	82
Samanta, Komod Behari, his assistance to Mr. Risley ...	95
Sanad required to establish title	74
Sayúrghál lands specified by Abul Fazl	87
———, rules relating to	... 67, 68
———, what they consist of	69
Settlement, Permanent, and the *zemindars* ...	79
Shams-ud-din Bhangra rules in Bengal	15
Shams-ud-din, son of Sultan-us-Salatin, rules in Bengal	16
Shere Shah dethrones Sultan Mahmood	20
Shuja Khan, see Shuja-ud-din.	
Shuja-ud-din assumes the sovereignty of Bengal ...	11, 21
———, his liberal treatment of Musalman immigrants	37, 38

	Page.
Sikandar Shah Sur, his defeat and flight to Bengal ...	34
Sikh, ceremony necessary on becoming a ...	92
—— converts from Hinduism	93
Soobah Behar, History of, quoted ...	9
Stewart's *History of Bengal* quoted ...	31, 47, 51
Sultan Shahzada (Barbak) rules in Bengal ...	18
Sultan Fakhr-uddin rules in Bengal ...	10
Syyad Sharif, see Ala-uddin.	
Syyads, the, described	99, 100
Tabâquât-i-Akbari quoted	25, 28, 57
Tabâquât-i-Nasiri quoted	7, 24, 43
Tarikh-i-Ferishta quoted 6,7, 25, 28, 29, 32, 34, 35,	44, 83
Tarikh-i-Mansoori quoted	37, 104
Tenures, *Lakhiraj*	69
Todar Mall, his land settlement ...	73
Trade, advantages of	110
Twenty-Four Pergunnahs, Musalman gentry in district	105
Ulvi Khan, his arrival in Bengal ...	41
—— proceeds to Delhi	41
Villages bear Musalman names ...	75
Yusaf Shah rules in Bengal	17
Zemindars employed for collecting revenue ...	78
—— responsible for order ...	78
—— acquire proprietary rights ...	79

Calcutta, June 1895.

THACKER, SPINK AND CO.'S
PUBLICATIONS.

—CONTENTS—

	Page		Page
POETRY, FICTION, ETC. ...	2	NATURAL HISTORY, BOTANY, ETC.	23
HISTORY, CUSTOMS, TRAVELS, ETC.	8	ENGINEERING, SURVEYING, ETC.	24
CAPT. HAYES' WORKS ON HORSES	11	MILITARY WORKS	26
SPORT AND VETERINARY WORKS	13	HINDUSTANI, PERSIAN, ETC. ...	28
MEDICINE, HYGIENE, ETC. ...	16	BOOK-KEEPING, &C., MANUALS...	31
DOMESTIC BOOKS	18	EDUCATIONAL BOOKS ...	31
GUIDE BOOKS	20	LAND TENURES AND LAND REVENUE	33
THACKER'S INDIAN DIRECTORIES, MAPS, ETC.	22	LAW BOOKS	35

A HANDBOOK OF PHOTOGRAPHY FOR AMATEURS IN INDIA. By GEORGE EWING. With Illustrations. 1 Volume. Crown 8vo. 623 pages. Rs. 7.

"This excellently prepared Handbook will probably find a large public. It is conceived on a capital scheme, and is provided with an intelligent index. All obscure points are illustrated by diagrams. A most useful and practical Handbook."—*Indian Daily News.*

"The Indian amateur is to be congratulated in having now a book that will give him all the information he is likely to require. Mr. EWING'S *Handbook* will obviate the necessity for collecting a number of works—it is a library in itself . . . . . Excellently planned, it is full of valuable information conveyed in the most happy and lucid language."—*Journal of the Photographic Society of India.*

"All amateurs who procure it will find this Handbook an ever useful and reliable companion; for it is a book which can be turned to for information and guidance on all points connected with Photography, whilst it is replete with time saving tables and calculations which only an amateur knows how to value."—*Pioneer.*

"We can confidently recommend it to Indian amateurs."—*Statesman.*

THACKER, SPINK AND CO., CALCUTTA.

POETRY, FICTION, ETC.

THE SPOILT CHILD. A TALE OF HINDU DOMESTIC LIFE. A Translation by G. D. OSWELL, M.A., of the Bengali Novel "*Alaler Gharer Dulal*," by PEARY CHAND MITTER (Tek Chand Thakur). Crown 8vo, cloth, Rs. 3; paper, Rs. 2-8.

"Interesting as throwing a fairly vivid light upon the intimate life of a Hindu household."—*Daily Chronicle.*

"May be heartily commended both for its literary qualities and for the vivid picture it gives of Bengali manners and customs."—*Scotsman.*

"Every chapter of the story is a picture of native thought and native prejudice, presenting the ever-enduring hatreds of Hindoo and Mussalman in a vivid light."—*Times Weekly.*

"Its merit lies in the quaint humour and quaint illustrations with which the author embellishes his narrative."—*Academy.*

"Mr. Oswell's pleasant translation."—*Athenæum.*

SONG OF SHORUNJUNG & OTHER POEMS. Crown 8vo, cloth. **Rs. 2-8.**

CONTENTS:—Darjeeling: Summer—The Song of Shorunjung—The Tsari Reed—To the Uplands—A Pastoral—The Jessamine—The Fakir—The Fisher's Supper—A Son—Two Moods—Farewell to Devon—Song—The London Maid—Infancy—A Lullaby—There are Words—Borodino—The Lone Night—The Captive—Cossack Cradle Song—Gifts of the Terek—The Cup of Life—Scenes from Eugene Onvegin.

"Full of tastefully conceived description, . . . Some of the single verses are very tuneful.....A number of translations from the Russian form a noteworthy part of it. The poems have been admirably done into English, the translator having not only retained the sense of the original but the distinctive Russian character of expression and metre."—*Englishman.*

SQUIBS FROM THE "PIG"; BEING A SERIES OF NONSENSICAL LAYS, compiled from the "Indian Planters' Gazette." By H. E. ABBOTT. Crown 8vo, sewed. Rs. 3.

"They have not a little humour and smartness, and they are very fearless indeed. Sport, politics, journalism and society all come under the poetical lash, and are laughed at not unskilfully."—*Indian Daily News.*

"Good natural hits at passing topics of the day of the most varied character, which raised a good laugh on their first appearance, and can still re-call pleasant recollections to the many residents of Calcutta and sporting men who are able to read between the lines."—*Civil and Military Gazette.*

STRAY STRAWS. BEING A COLLECTION OF SKETCHES AND STORIES By MIGNON. Crown 8vo. Re. 1-8.

"It is a capital book to take up when one has a few spare moments on hand."—*Englishman.*

"A very interesting collection of short stories and sketches."—*Morning Post* (Allahabad).

THACKER, SPINK AND CO., CALCUTTA.

RHYMING LEGENDS OF IND. By H. Kirkwood Gracey, B.A., C.S. Crown 8vo, cloth. Rs. 3-8.

Contents:—The City of Gore—A Mother's Vengeance—The Blue Cow—Famine—A Terrible Tiger—The Legend of Somnath—Treasure Trove—The Idol of Kalinga—Mind *vs.* Matter—*Vultur in partibus.*

"A collection of bright little poems. Keen satirical touches are introduced here and there throughout the volume....The clever little book."—*Morning Post.*

"A charming little book. Of the poems here collected the majority will bear reading several times over. The author writes in lively mirth-provoking fashion."—*Express.*

"The whole volume is, indeed, well worth reading; it is an enjoyable little publication."—*Madras Mail.*

"The writer of the present volume handles his theme with remarkable ability."—*Bookseller.*

ELSIE ELLERTON. A Novelette of Anglo-Indian Life. By May Edwood, author of "Stray Straws," "Autobiography of a Spin," etc. Crown 8vo. Re. 1-8.

"This novel is amusing, pure in tone, and distinguished by much local colouring."—*Athenæum.*

"Rudyard Kipling has taken the most becoming phase of Anglo-Indian life and in the main made the worst of it. Miss Edwood takes the pleasantest, and makes the most of it."—*Home News.*

INDIAN LYRICS. By W. Trego Webb, M.A., Professor of English Literature, Presidency College. Fcap. 8vo, cloth. Rs. 4.

"Vivacious and clever . . . He presents the various sorts and conditions of humanity that comprise the round of life in Bengal in a series of vivid vignettes . . He writes with scholarly directness and finish."—*Saturday Review.*

"A volume of poems of more than ordinary interest and undoubted ability."—*Oxford and Cambridge Undergraduate's Journal.*

LIGHT AND SHADE. By Herbert Sherring. A Collection of Tales and Poems. Crown 8vo, cloth. Rs. 3.

"Piquant and humorous—decidedly original—not unworthy of Sterne."—*Spectator* (London).

POPPIED SLEEP. A Christmas Story of an Up-country Station. By Mrs. H. A. Fletcher, author of "Here's Rue for You." Crown 8vo, sewed. Re. 1-8.

A QUEER ASSORTMENT. A Collection of Sketches. By A. Harvey James. Crown 8vo. Re. 1.

THACKER, SPINK AND CO., CALCUTTA.

BARRACK ROOM BALLADS AND OTHER VERSES. BY RUDYARD KIPLING. Printed by Constable on laid paper, rough edges, bound in buckram, gilt top. Post 8vo. Rs. 6.

"Mr. Kipling's verse is strong, vivid, full of character.....unmistakable genius rings in every line."—*Times.*

"The finest things of the kind since Macaulay's 'Lays.'"—*Daily Chronicle.*

"Mr. Kipling is probably our best ballad writer since Scott."—*Daily News.*

"One of the books of the year."—*National Observer.*

PLAIN TALES FROM THE HILLS. BY RUDYARD KIPLING, author of "Departmental Ditties and other Verses." Third Edition. Crown 8vo. Rs. 5.

"Rattling stories of flirtation and sport . . . . Funny stories of practical jokes and sells . . . . Sad little stories of deeper things told with an affectation of solemnity but rather more throat-lumping for that."—*Sunday Times.*

"Mr. Kipling possesses the art of telling a story. 'Plain Tales from the Hills' sparkle with fun; they are full of life, merriment, and humour, as a rule mirth-provoking. There is at times a pathetic strain; but this soon passes, and laughter—as the Yankees say, side-splitting laughter—is the order of the day."—*Allen's Indian Mail.*

"It would be hard to find better reading."—*Saturday Review.*

A ROMANCE OF THAKOTE AND OTHER TALES. Reprinted from *The World, Civil and Military Gazette,* and other Papers. By F. C. C. Crown 8vo. Re. 1.

INDIAN MELODIES. BY GLYN BARLOW, M.A., Professor, St. George's College, Mussoorie. Fcap. 8vo, cloth. Rs. 2.

"Interesting, pleasant and readable . . . Mr. Barlow's little volume deserves a kindly and favourable reception, and well repays perusal."—*The Morning Post.*

LEVIORA. BEING THE RHYMES OF A SUCCESSFUL COMPETITOR. By the late T. F. BIGNOLD, Bengal Civil Service. 8vo, sewed. Rs. 2.

REGIMENTAL RHYMES AND OTHER VERSES. By KENTISH RAG. Imp. 16mo. Sewed, Re. 1; cloth, Re. 1-8.

"'Kentish Rag' has been well advised to collect his writings."—*Madras Mail.*

"The *verve* and go of the Regimental Rhymes are undoubted."—*Nilgiri News.*

"The rhymes have a thoroughly pleasing heartiness and frank jollity of their own which should certainly recommend them to the gallant Regiments whose deeds they chronicle."—*The Soldier.*

THACKER, SPINK AND CO., CALCUTTA.

INDIAN IDYLLS. By an Idle Exile. (Mrs. Cuthell). Author of "In Tent and Bungalow" and "By a Himalayan Lake." Crown 8vo, cloth. Rs. 2-8.

Contents:—The Maharajah's Guest—The Major's Mess Clothes—In a Haunted Grove—How we got rid of Hunks—My Wedding Day—Mrs. Caramel's Bow-Wow—The Tables Turned—A Polo Smash—After the Wily Boar—In the Rajah's Palace—Two Strings—A Modern Lochinvar—My First Snipe—Mrs. Dimple's Victim—Lizzie; a Shipwreck—How the Convalescent Depôt killed a Tiger—Faithful unto Death—The Haunted Bungalow—Christmas with the Crimson Cuirassiers—In Death they were not Divided.

"A pleasant little book of short stories and sketches, bright and light for the most part, dealing with frays and feasting, polo and pigsticking, with a ghost story thrown in by way of relief."—*Saturday Review.*

"All these are thoroughly Indian in colour and tone, but are not the less amusing and sprightly matter for reading in idle half hours."—*Daily Telegraph.*

"A series of crisp little stories . . . we shall be surprised if it fails to 'fetch' the public who have had nothing better to amuse them since the lamented Aberigh Mackay astonished Anglo-India with his Sir Ali Baba's revelations."—*Express.*

THE TRIBES ON MY FRONTIER. An Indian Naturalist's Foreign Policy. By Eha. With 50 Illustrations by F. C. Macrae. Imp. 16mo. Uniform with "Lays of Ind." Fourth Edition. Rs. 7.

"We have only to thank our Anglo-Indian naturalist for the delightful book which he has sent home to his countrymen in Britain. May he live to give us another such."—*Chambers' Journal.*

"A most charming series of sprightly and entertaining essays on what may be termed the fauna of the Indian Bungalow. . . . . We have no doubt that this amusing book will find its way into every Anglo-Indian's library."—*Allen's Indian Mail.*

"This is a delightful book, irresistibly funny in description and illustration, but full of genuine science too. . . . . There is not a dull or uninstructive page in the whole book."—*Knowledge.*

INDIA IN 1983. A Reprint of this celebrated Prophesy of Native Rule in India. Fcap. 8vo. Re. 1.

"Instructive as well as amusing."—*Indian Daily News.*

"There is not a dull page in the hundred and thirty-seven pages of which it consists."—*Times of India.*

LALU, THE CHILD-WIDOW. A Poem in seven parts: Proem—The Zemindar—The Farm—The Betrothal—The Lovers—Widowhood—The Pyre—Rest. By Lt.-Col. W. L. Greenstreet. Cr. 8vo. Rs. 2.

THACKER, SPINK AND CO., CALCUTTA.

AUTOBIOGRAPHY OF A SPIN. By MAY EDWOOD, Author of "Elsie Ellerton," "Stray Straws," &c. Re. 1-8.

"Undeniably a clever and not unaffecting study of the natural history of flirtation."—*Saturday Review.*

"In Anglo-Indian society slang a 'Spin' appears to be a young lady who visits India in order to obtain matrimony by means of a vivacious, not to say bold, demeanour. The author of this book describes such a person, and her heartless conduct in the pursuit of her object, which, however, does not appear to have been successful."—*Times Weekly.*

BEHIND THE BUNGALOW. By EHA, Author of "THE TRIBES ON MY FRONTIER." With Illustrations by F. C. MACRAE. Fourth Edition. Imp. 16mo. Rs. 5.

"Of this book it may conscientiously be said that it does not contain a dull page, while it contains very many which sparkle with a bright and fascinating humour, refined by the unmistakable evidences of culture."—*Home News.*

"The author of 'Behind the Bungalow' has an excellent sense of humour combined with a kindliness of heart which makes his little book delightful reading."—*Saturday Review.*

"There is plenty of fun in 'Behind the Bungalow.'"—*World.*

"A series of sketches of Indian servants, the humour and acute observation of which will appeal to every Anglo-Indian."—*Englishman.*

"Drawn with delightful humour and keen observation."—*Athenæum.*

"Every variety of native character, the individual as well as the nation, caste, trade, or class, is cleverly pourtrayed in these diverting sketches."—*Illustrated London News.*

INDIAN ENGLISH AND INDIAN CHARACTER. By ELLIS UNDERWOOD. Fcap. 8vo. As. 12.

LAYS OF IND. By ALIPH CHEEM. Comic, Satirical, and Descriptive Poems illustrative of Anglo-Indian Life. Ninth Edition. Enlarged. With 70 Illustrations. Cloth, elegant, gilt edges. Rs. 7-8.

"There is no mistaking the humour, and at times, indeed, the fun is both 'fast and furious.' One can readily imagine the merriment created round the camp fire by the recitation of 'The Two Thumpers,' which is irresistibly droll."—*Liverpool Mercury.*

"The verses are characterised by high animal spirits, great cleverness, and most excellent fooling."—*World.*

THE CAPTAIN'S DAUGHTER. A NOVEL. By A. C. POOSHKIN. Literally translated from the Russian by STUART H. GODFREY, Captain, Bo. S. C. Crown 8vo. Rs. 2.

"Possesses the charm of giving vividly, in about an hour's reading, a conception of Russian life and manners which many persons desire to possess."—*Englishman.*

"The story will interest keenly any English reader."—*Overland Mail.*

A NATURALIST ON THE PROWL. By Eha, Author of "Tribes on my Frontier," "Behind the Bungalow." Imp. 16mo. Rs. 8.

Profusely illustrated by Photographs of Animals in their habitat and at work; and Sketches by R. A. Sterndale.

"The Author is a keen observer of nature, and his descriptions are felicitous and apt. He is entirely at home amid the Indian fauna, and writes of things which he knows and loves."—*Glasgow Herald.*

"A charming record of wild life in the jungle."—*Saturday Review.*

"Attractive alike in subject, treatment and appearance."—*Literary World.*

"Very easy and delightful reading."—*The Field.*

"We have not for a long time come across so readable a volume as this."—*Admiralty and Horse Guards Gazette.*

"Anyone who takes up this book will follow our example and not leave his chair until he has read it through. It is one of the most interesting books upon natural history that we have read for a long time."—*Daily Chronicle.*

"HERE'S RUE FOR YOU." Novelettes, English and Anglo-Indian. By Mrs. H. A. Fletcher. Crown 8vo, sewed. Rs. 2.

Contents:—A Summer Madness—Whom the Gods Love—Nemesis—A Gathered Rose—At Sea: a P. and O. Story—Esther: an Episode.

ONOOCOOL CHUNDER MOOKERJEE. A MEMOIR OF THE LATE Justice Onoocool Chunder Mookerjee. By M. Mookerjee. Fifth Edition. 12mo. Re. 1.

"The reader is earnestly advised to procure the life of this gentleman, written by his nephew, and read it."—*The Tribes on my Frontier.*

DEPARTMENTAL DITTIES AND OTHER VERSES. By Rudyard Kipling. Eighth Edition. With additional Poems. Cloth. Rs. 3.

"This tiny volume will not be undeserving of a place on the bookshelf that holds 'Twenty-one Days in India.' Its contents, indeed, are not unlike the sort of verse we might have expected from poor 'Ali Baba' if he had been spared to give it us. Mr. Kipling resembles him in lightness of touch, quaintness of fancy, and unexpected humour."—*Pioneer.*

"The verses are all written in a light style, which is very attractive, and no one with the slightest appreciation of humour will fail to indulge in many a hearty laugh before turning over the last page."—*Times of India.*

"Mr. Kipling's rhymes are rhymes to some purpose. He calls them Departmental Ditties: but they are in reality social sketches of Indian officialism from a single view point, that of the satirist, though the satire is of the mildest and most delightful sort."—*Indian Planters' Gazette.*

THE INSPECTOR. A COMEDY. By Gogol. Translated from the Russian by T. Hart-Davies, Bombay Civil Service. Crown 8vo. Rs. 2.

"His translation, we may add, is a very good one."—*The Academy.*

A MIDSUMMER NIGHT'S DREAM (Shakespeare). Adapted to Pastoral Representation. By N. Newnham-Davis. Crown 8vo. Re. 1.

THE SECOND BOMBARDMENT AND CAPTURE OF FORT WILLIAM, CALCUTTA. An Account of the Bombardment of Fort William, and the Capture and Occupation of the City of Calcutta, on the 20th June 1891, &c., by a Russian Fleet and Army. Compiled from the Diaries of PRINCE SERGE WORONZOFF and GENERAL YAGODKIN. Translated from the Original Russe by IVAN BATIUSHKA. Crown 8vo, sewed. Re. 1-8.

HISTORY, CUSTOMS, TRAVELS, ETC.

THE ORIGIN OF THE MOHAMEDANS IN BENGAL. By MOULVIE FUZL RUBBEE. Crown 8vo.

THE HINDOOS AS THEY ARE. A DESCRIPTION OF THE MANNERS, Customs, and Inner Life of Hindoo Society, Bengal. By SHIB CHUNDER BOSE. Second Edition, Revised. Crown 8vo, cloth. Rs. 5.

HINDU MYTHOLOGY. VEDIC AND PURANIC. By W. J. WILKINS, of the London Missionary Society, Calcutta. Profusely Illustrated. Imp. 16mo, cloth, gilt elegant. Rs. 7-8.

"His aim has been to give a faithful account of the Hindu deities such as an intelligent native would himself give, and he has endeavoured, in order to achieve his purpose, to keep his mind free from prejudice or theological bias. The author has attempted a work of no little ambition and has succeeded in his attempt, the volume being one of great interest and usefulness."—*Home News.*

"Mr. Wilkins has done his work well, with an honest desire to state facts apart from all theological prepossession, and his volume is likely to be a useful book of reference."—*Guardian.*

MODERN HINDUISM. BEING AN ACCOUNT OF THE RELIGION AND LIFE of the Hindus in Northern India. By W. J. WILKINS, author of "Hindu Mythology, Vedic and Puranic." Demy 8vo. Rs. 8.

"He writes in a liberal and comprehensive spirit."—*Saturday Review.*

".....volume which is at once a voluminous disquisition upon the Hindu religion, and a most interesting narrative of Hindu life, the habits and customs of the Hindu community and a national Hindu historiette, written with all the nerve of the accomplished littérateur, added to the picturesque word-painting and life-like delineations of a veteran novelist."—*Lucknow Express.*

"A solid addition to our literature."—*Westminster Review.*

"A valuable contribution to knowledge."—*Scotsman.*

THE DHAMMAPADA; OR, SCRIPTURAL TEXTS. A Book of Buddhist Precepts and Maxims. Translated from the Pali on the Basis of Burmese Manuscripts. By JAMES GRAY. Second Edition. 8vo, boards. Rs. 2.

THE ETHICS OF ISLAM. A LECTURE BY THE HON'BLE AMEER ALI, C.I.E., author of "The Spirit of Islam," "The Personal Law of the Mahommedans," etc. Crown 8vo. Cloth gilt. Rs. 2-8.

An attempt towards the exposition of Islâmic Ethics in the English language. Besides most of the Koranic Ordinances, a number of the precepts and sayings of the Prophet, the Caliph Ali, and of 'Our Lady,' are translated and given.

THE LIFE AND TEACHING OF KESHUB CHUNDER SEN. By P. C. Mazumdar. Second and Cheaper Edition. Rs. 2.

THEOSOPHICAL CHRISTIANITY. An Address by L. S. Second Edition, Revised and Enlarged. Small 4to. As. 8.

KASHGARIA (EASTERN OR CHINESE TURKESTAN). Historical, Geographical, Military, and Industrial. By Col. Kuropatkin, Russian Army. Translated by Maj. Gowan, H. M.'s Indian Army. 8vo. Rs. 2.

ANCIENT INDIA AS DESCRIBED BY PTOLEMY. With Introduction, Commentary, Map of India. By J. W. McCrindle, M.A. 8vo, cloth, lettered. Rs. 4-4.

ANCIENT INDIA AS DESCRIBED BY MEGASTHENES AND ARRIAN. With Introduction, Notes, and a Map of Ancient India. By J. W. McCrindle, M.A. 8vo. Rs. 2-8.

THE COMMERCE AND NAVIGATION OF THE ERYTHRÆAN SEA; Periplus Maris Erythræi; and of Arrian's Account of the Voyage of Nearkhos. With Introduction, Commentary, Notes, and Index. By J. W. McCrindle, M.A. 8vo. Rs. 3.

ANCIENT INDIA AS DESCRIBED BY KTESIAS THE KNIDIAN A Translation of the Abridgment of his 'Indika,' by Photios. With Introduction, Notes, Index. By J. W. McCrindle, M.A. 8vo. Rs. 3.

A MEMOIR OF CENTRAL INDIA, including Malwa and adjoining Provinces, with the History, and copious Illustrations, of the Past and Present condition of that country. By Maj.-Gen. S. J. Malcolm, G.C.B., &c. *Reprinted from Third Edition.* 2 vols. Crown 8vo, cloth. Rs. 5.

BOOK OF INDIAN ERAS. With Tables for calculating Indian Dates. By Alexander Cunningham, C.S.I., C.I.E., Major-General, Royal Engineers. Royal 8vo, cloth. Rs. 12.

TALES FROM INDIAN HISTORY. Being the Annals of India retold in Narratives. By J. Talboys Wheeler. Crown 8vo, cloth, Rs. 3. School Edition, cloth, limp, Re. 1-8.

"The history of our great dependency made extremely attractive reading. Altogether this is a work of rare merit."—*Broad Arrow.*

"Will absorb the attention of all who delight in drilling records of adventure and daring. It is no mere compilation, but an earnest and brightly written book."—*Daily Chronicle.*

A CRITICAL EXPOSITION OF THE POPULAR "JIHAD." Showing that all the Wars of Mahammad were defensive, and that Aggressive War or Compulsory Conversion is not allowed in the Koran, &c. By Moulavi Cheragh Ali, author of "Reforms under Moslem Rule," "Hyderabad under Sir Salar Jung." 8vo. Rs. 6.

MAYAM-MA: THE HOME OF THE BURMAN. By Tsaya (Rev. H. Powell). Crown 8vo. Rs. 2.

AN INTRODUCTION TO THE STUDY OF HINDUISM. By Guru Pershad Sen. Crown 8vo, cloth Rs. 3; paper Rs. 2.

THACKER, SPINK AND CO., CALCUTTA.

CHIN-LUSHAI LAND. INCLUDING A DESCRIPTION OF THE VARIOUS Expeditions into the Chin-Lushai Hills and the Final Annexation of the Country. By Surgn.-Lieut.-Colonel A. S. REID, M.B., Indian Medical Service. With three Maps and eight Phototint Illustrations. Cloth, gilt. Rs. 12.

Contains a description of the Chin-Lushai Hills and their inhabitants, from the earliest records, with an account of the various expeditions into the country, the last, *viz.*, that of 1889-90, which led to the final annexation of the wild mountainous tract which lies between India and Burma, being given in full detail.

"A valuable contribution to the History of our Indian border."—*Pall Mall Gazette.*

THE IMAGE OF WAR, OR SERVICE IN THE CHIN HILLS. A COLLECTION of 34 Full-page Collotypes of Instantaneous Photographs and 160 interspersed in the reading. By Surgeon-Captain A. G. NEWLAND. With Introductory Notes by J. D. MACNABB, Esq., B.C.S. 4to, cloth, gilt elegant. Rs. 32.

"It would be difficult to give a more graphic picture of an Indian Frontier Expedition."—*The Times.*

"Brings home to us the Chins themselves, their ways and homes, the nature of the country marched through, method of campaign, and daily social habits and experiences of the campaigners. The letterpress, bright and simple, is worthy of the photographs."—*Broad Arrow.*

"The pictures are so good and spirited and so well reproduced that we are apt to forget that the letterpress is also well worth studying."—*Daily Telegraph.*

THE RACES OF AFGHANISTAN. BEING A BRIEF ACCOUNT of the principal Nations inhabiting that country. By Surg.-Maj. H. W. BELLEW, C.S.I., late on Special Political Duty at Kabul. 8vo, cloth. Rs. 2.

KURRACHEE: ITS PAST, PRESENT, AND FUTURE. BY ALEXANDER F. BAILLIE, F.R.G.S., author of "A Paraguayan Treasure," &c. With Maps, Plans, and Photographs, showing the most recent improvements. Super-royal 8vo, cloth. Rs. 15.

THE TRIAL OF MAHARAJA NANDA KUMAR. A NARRATIVE OF A JUDICIAL MURDER. By H. BEVERIDGE, B.C.S. Demy 8vo. Rs. 5.

"Mr. Beveridge has given a great amount of thought, labour, and research to the marshalling of his facts, and he has done his utmost to put the exceedingly complicated and contradicting evidence in a clear and intelligible form."—*Home News.*

THE EMPEROR AKBAR. A CONTRIBUTION TOWARDS THE HISTORY OF INDIA in the 16th Century. By FREDERICK AUGUSTUS, Count of Noer, Translated from the German by ANNETTE S. BEVERIDGE. 2 vols. 8vo. cloth, gilt. Rs. 5.

THACKER, SPINK AND CO., CALCUTTA.

ECHOES FROM OLD CALCUTTA. BEING CHIEFLY REMINISCENCES of the days of Warren Hastings, Francis, and Impey. By H. E. BUSTEED. Second Edition, Enlarged and Illustrated. Post 8vo. Rs. 6.

"The book will be read by all interested in India."—*Army & Navy Magazine.*

"Dr. Busteed's valuable and entertaining 'Echoes from Old Calcutta' has arrived at a second edition, revised, enlarged and illustrated with portraits and other plates rare or quaint. It is a pleasure to reiterate the warm commendation of this instructive and lively volume which its appearance called forth some years since."—*Saturday Review.*

"A series of illustrations which are highly entertaining and instructive of the life and manners of Anglo-Indian society a hundred years ago . . . The book from first to last has not a dull page in it, and it is a work of the kind of which the value will increase with years."—*Englishman.*

CAPT. HAYES' WORKS ON HORSES.

ON HORSE BREAKING. By CAPTAIN M. H. HAYES. Numerous Illustrations by J. H. OSWALD-BROWN. Square. Rs. 16.

(1) Theory of Horse Breaking. (2) Principles of Mounting. (3) Horse Control. (4) Rendering Docile. (5) Giving Good Mouths. (6) Teaching to Jump. (7) Mount for the First Time. (8) Breaking for Ladies' Riding. (9) Breaking to Harness. (10) Faults of Mouth. (11) Nervousness and Impatience. (12) Jibbing. (13) Jumping Faults. (14) Faults in Harness. (15) Aggressiveness. (16) Riding and Driving Newly-Broken Horse. (17) Stable Vices.

"One great merit of the book is its simplicity."—*Indian Daily News.*

"A work which is entitled to high praise at being far and away the best reasoned-out one on breaking under a new system we have seen."—*Field.*

"Clearly written."—*Saturday Review.*

"The best and most instructive book of its class that has appeared for many years."—*Times of India.*

RIDING: ON THE FLAT AND ACROSS COUNTRY. A GUIDE TO PRACTICAL HORSEMANSHIP. By Captain M. H. HAYES. With 70 Illustrations by STURGESS and J. H. OSWALD-BROWN. Third Edition, Revised and Enlarged. Rs. 7-8.

The whole text has been so revised or re-written as to make the work the most perfect in existence, essential to all who wish to attain the art of riding correctly.

"One of the most valuable additions to modern literature on the subject."—*Civil and Military Gazette.*

"A very instructive and readable book."—*Sport.*

"This useful and eminently practical book."—*Freeman's Journal.*

THE POINTS OF THE HORSE. A FAMILIAR TREATISE ON EQUINE CONFORMATION. Describing the points in which the perfection of each class of horses consists. By Captain H. M. HAYES. Illustrated.

[*New Edition in the Press.*

INDIAN RACING REMINISCENCES. BEING ENTERTAINING NARRATIVES, and Anecdotes of Men, Horses, and Sport. By Captain M. H. HAYES. Illustrated with 42 Portraits and Engravings. Imp. 16mo. Rs. 6.

"Captain Hayes has done wisely in publishing these lively sketches of life in India. The book is full of racy anecdote."—*Bell's Life.*

"All sportsmen who can appreciate a book on racing, written in a chatty style, and full of anecdote, will like Captain Hayes' latest work."—*Field.*

"Many a racing anecdote and many a curious character our readers will find in the book, which is very well got up, and embellished with many portraits."—*Bailey's Magazine.*

VETERINARY NOTES FOR HORSE-OWNERS. A POPULAR GUIDE to Horse Medicine and Surgery. By Captain M. H. HAYES. Fifth Edition, Enlarged and Revised to the latest Science of the Day. With many New Illustrations by J. H. OSWALD-BROWN. Crown 8vo, buckram.

[*In the Press.*

The chief new matter in this Edition is—Articles on Contracted Heels, Donkey's Foot Disease, Forging or Clicking, Rheumatic Joint Disease, Abscess, Dislocation of the Shoulder Joint, Inflammation of the Mouth and Tongue, Flatulent Distention of the Stomach, Twist of the Intestines, Relapsing Fever, Cape Horse Sickness, Horse Syphilis, Rabies, Megrims, Staggers, Epilepsy, Sunstroke, Poisoning, Castration by the Ecraseur, and Mechanism of the Foot (in Chapter or Shoeing).

"Of the many popular veterinary books which have come under our notice, this is certainly one of the most scientific and reliable. . . . . The description of symptoms and the directions for the application of remedies are given in perfectly plain terms, which the tyro will find no difficulty in comprehending."—*Field.*

"Simplicity is one of the most commendable features in the book."—*Illustrated Sporting and Dramatic News.*

"Captain Hayes, in the new edition of 'Veterinary Notes,' has added considerably to its value, and rendered the book more useful to those non-professional people who may be inclined or compelled to treat their own horses when sick or injured."—*Veterinary Journal.*

"We do not think that horse-owners in general are likely to find a more reliable and useful book for guidance in an emergency."—*Field.*

TRAINING AND HORSE MANAGEMENT IN INDIA. BY CAPTAIN M. H. HAYES, author of "Veterinary Notes for Horse-Owners," "Riding," &c. Fifth Edition. Crown 8vo. Rs. 6.

"No better guide could be placed in the hands of either amateur horseman or veterinary surgeon."—*Veterinary Journal.*

"A useful guide in regard to horses anywhere. . . . Concise, practical, and portable."—*Saturday Review.*

THACKER, SPINK AND CO., CALCUTTA.

SOUNDNESS AND AGE OF HORSES. A VETERINARY AND LEGAL GUIDE to the Examination of Horses for Soundness. By Captain M. H. HAYES, M.R.C.V.S. With 100 Illustrations. Crown 8vo. Rs. 6.

"Captain Hayes is entitled to much credit for the explicit and sensible manner in which he has discussed the many questions—some of them extremely vexed ones—which pertain to soundness and unsoundness in horses." —*Veterinary Journal.*

"All who have horses to buy, sell, or keep will find plenty to interest them in this manual, which is full of illustrations, and still fuller of hints and wrinkles."—*Referee.*

"Captain Hayes' work is evidently the result of much careful research, and the horseman, as well as the veterinarian, will find in it much that is interesting and instructive."—*Field.*

THE HORSE-WOMAN. A PRACTICAL GUIDE TO SIDE-SADDLE RIDING. By Mrs. HAYES, and Edited by Captain M. H. HAYES. Illustrated by 48 Drawings by J. OSWALD-BROWN and 4 Photographs. Uniform with "Riding: on the Flat and Across Country." Imp. 16mo. Rs. 7-8.

"This is the first occasion on which a practical horseman and a practical horsewoman have collaborated in bringing out a book on riding for ladies. The result is in every way satisfactory."—*Field.*

"A large amount of sound practical instruction, very judiciously and pleasantly imparted."—*Times.*

"We have seldom come across a brighter book than 'The Horsewoman.'"—*Athenæum.*

"Eminently sensible and practical."—*Daily Chronicle.*

SPORT AND VETERINARY WORKS.

HIGHLANDS OF CENTRAL INDIA. NOTES ON THEIR FORESTS and Wild Tribes, Natural History, and Sports. By Capt. J FORSYTH, B.S.C. New Edition. With Map and Tinted Illustrations. Rs. 7-8.

CALCUTTA TURF CLUB RULES OF RACING, together with the Rules relating to Lotteries, Betting, Defaulters, and the Rules of the Calcutta Turf Club. Revised May 1892. Authorized Edition. Rs. 2.

THE RACING CALENDAR, VOL. VII, FROM MAY 1894 TO APRIL 1895, RACES PAST. Published by the Calcutta Turf Club. CONTENTS:—Rules of Racing, Lotteries, C. T. C., etc., Registered Colours; Licensed Trainers and Jockeys; Assumed Names; List of Horses Aged, Classed and Measured by C. T. C. and W. I. T. C.; Races Run under C. T. C. Rules; Performances of Horses; Appendix and Index. Rs. 4.

THE RACING CALENDAR FROM 1ST AUGUST 1888 TO 30TH APRIL 1889, RACES PAST. 12mo, cloth. Vol. I, Rs. 4. Vol. II, to April 1890, Rs. 4. Vol. III, to April 1891, Rs. 4. Vol. IV, to April 1892, Rs. 4. Vol. V, to April 1893, Rs. 4. Vol. VI, to April 1894, Rs. 4. Vol. VII, to April 1895, Rs. 4.

CALCUTTA RACING CALENDAR. PUBLISHED EVERY FORTNIGHT. Annual Subscription, Rs. 12.

THE SPORTSMAN'S MANUAL. IN QUEST OF GAME IN KULLU, Lahoul, and Ladak to the Tso Morari Lake, with Notes on Shooting in Spiti, Bara Bagahal, Chamba and Kashmir, and a detailed description of Sport in more than 100 Nalas. With 9 Maps. By Lt.-Col. R. H. TYACKE, late H. M.'s 98th and 34th Regiments. Fcap. 8vo, cloth. Rs. 3-8.

SEONEE: OR, CAMP LIFE ON THE SATPURA RANGE. A Tale of Indian Adventure. By R. A. STERNDALE, author of "Mammalia of India," "Denizens of the Jungles." Illustrated by the author. With a Map and an Appendix containing a brief Topographical and Historical Account of the District of Seonee in the Central Provinces of India. Crown 8vo, cloth. Rs. 7.

LARGE GAME SHOOTING IN THIBET, THE HIMALAYAS, NORTHERN AND CENTRAL INDIA. By Brig.-General ALEXANDER A. KINLOCH. Containing Descriptions of the Country and of the various Animals to be found; together with extracts from a journal of several years' standing. With 36 Illustrations from photographs and a Map. Third Edition, Revised and Enlarged. Demy 4to, elegantly bound. Rs. 25.

"This splendidly illustrated record of sport, the photogravures, especially the heads of the various antelopes, are life-like; and the letter-press is very pleasant reading."—*Graphic.*

"The book is capitally got up, the type is better than in former editions, and the excellent photogravures give an exceptional value to the work."—*Asian.*

DENIZENS OF THE JUNGLES. A SERIES OF SKETCHES OF WILD ANIMALS, illustrating their form and natural attitude. With Letter-press Description of each Plate. By R. A. STERNDALE, F.R.G.S., F.Z.S., author of "Natural History of the Mammalia of India," "Seonee," &c. Oblong folio. Rs. 10.

LORD WILLIAM BERESFORD; SOLDIER, STATESMAN AND SPORTSMAN. Being a record of his Eighteen years in India and a full résumé of his Racing Career. By H. E. ABBOTT. Crown 8vo. Sewed. Re. 1.

REMINISCENCES OF TWENTY YEARS' PIG-STICKING IN BENGAL. By RAOUL. Illustrated with 6 Portraits. Crown 8vo, cloth gilt. Rs. 6-12.

HORSE BREEDING AND REARING IN INDIA. WITH NOTES ON TRAINING for the Flat and Across Country, and on Purchase, Breaking in and General Management. By Major JOHN HUMFREY, B.S.C., F.Z.S. Crown 8vo, cloth. Rs. 3-8.

INDIAN HORSE NOTES. AN EPITOME OF USEFUL INFORMATION arranged for ready reference on Emergencies, and specially adapted for Officers and Mofussil Residents. All Technical Terms explained and Simplest Remedies selected. By Major C——, author of "Indian Notes about Dogs." Third Edition, Revised and considerably Enlarged. Fcap. 8vo, cloth. Rs. 2.

THACKER, SPINK AND CO., CALCUTTA.

DOGS FOR HOT CLIMATES. A GUIDE FOR RESIDENTS IN TROPICAL COUNTRIES as to suitable Breeds, their Respective Uses, Management and Doctoring. By VERO SHAW and Captain M. H. HAYES. With Illustrations. Crown 8vo, cloth. Rs. 8.

"The authors of 'Dogs for Hot Climates' show in a concise practical way how to treat dogs out here, and what breeds best stand the climate. The book should be on every one's table, for sensible treatment will save the life of many a valuable and much loved pet."—*Indian Planters' Gazette.*

HOW TO CHOOSE A DOG, AND HOW TO SELECT A PUPPY, together with a few notes upon the peculiarities and characteristics of each Breed. By VERO SHAW, author of "The Illustrated Book of the Dog," late Kennel Editor of the "*Field.*"

GUIDE TO EXAMINATION OF HORSES, FOR SOUNDNESS FOR STUDENTS AND BEGINNERS. By MOORE, F.R.C.V.S., Army Vety. Dept., Vety. Officer, Remount Depôt, Calcutta. Fcap. 8vo. Limp cloth. Re. 1.

RIDING FOR LADIES, WITH HINTS ON THE STABLE. A LADY'S HORSE BOOK. By Mrs. POWER O'DONOGHUE. With 75 Illustrations by A. CHANTREY CORBOULD. Elegantly printed and bound. Imp. 16mo, gilt. Rs. 7-8.

INDIAN NOTES ABOUT DOGS. THEIR DISEASES AND TREATMENT. By Major C———. Fourth Edition. Fcap. 8vo, cloth. Re. 1-8.

ANGLING ON THE KUMAUN LAKES. WITH A MAP OF THE KUMAON LAKE COUNTRY and Plan of each Lake. By Depy. Surgeon-General W. WALKER. Crown 8vo, cloth. Rs. 4.

"Written with all the tenderness and attention to detail which characterise the followers of the gentle art."—*Hayes' Sporting News.*

THE ARMS ACT (XI OF 1878). WITH ALL THE NOTICES OF THE GOVERNMENT OF INDIA, the Bengal, North-Western Provinces and Punjab Governments, and High Court Decisions and Rulings. By W. HAWKINS. Second Edition. 8vo, cloth. Rs. 7-8.

MODERN POLO. A GUIDE TO THE GAME, WITH INSTRUCTIONS ON THE Selection and Training of the Ponies. By E. D. MILLER (late 17th Lancers). Edited by Capt. M. H. HAYES. Illustrated from Photographs.

POLO RULES. RULES OF THE CALCUTTA POLO CLUB and of the Indian Polo Association, with the Article on Polo by "An Old Hand." Reprinted from *Hayes' Sporting News.* Fcap. 8vo. Re. 1.

THE POLO CALENDAR. COMPILED BY THE INDIAN POLO ASSOCIATION. Contents:—Committee of Stewards, Rules for the Regulation of Tournaments, &c.—Rules of the Game—Station Polo—List of Members—List of Existing Polo Ponies, names and description, with Alphabetical List—Records of Tournaments.— Previous Winners, VOL. I, 1892-93. VOL. II, 1893-94. Each Re. 1-8.

RULES OF POLO.—From the Polo Calendar. Revised 1894. As. 8.

THACKER, SPINK AND CO., CALCUTTA.

MEDICINE, HYGIENE, ETC.

AIDS TO PRACTICAL HYGIENE. By J. C. BATTERSBY, B.A., M.B. B.CH., Univ. Dublin. Fcap. 8vo, cloth. Rs. 2.

"A valuable handbook to the layman interested in sanitation."—*Morning Post.*

"To the busy practitioner or the medical student it will serve the purposes of a correct and intelligent guide."—*Medical Record.*

HINTS FOR THE MANAGEMENT AND MEDICAL TREATMENT OF CHILDREN IN INDIA. By EDWARD A. BIRCH, M.D., Late Principal, Medical College, Calcutta. Third Edition, Revised. Being the Ninth Edition of "Goodeve's Hints for the Management of Children in India." Crown 8vo, cloth. Rs. 7.

The Medical Times and Gazette, in an article upon this work and Moore's "Family Medicine for India," says:—"The two works before us are in themselves probably about the best examples of medical works written for non-professional readers. The style of each is simple, and as free as possible from technical expressions. The modes of treatment recommended are generally those most likely to yield good results in the hands of laymen; and throughout each volume the important fact is kept constantly before the mind of the reader, that the volume he is using is but a poor substitute for personal professional advice, for which it must be discarded whenever there is the opportunity."

"It is a book which ought to be found in every household."—*Pioneer.*

THE INDIGENOUS DRUGS OF INDIA. SHORT DESCRIPTIVE NOTICES of the principal Medicinal Products met with in British India. By RAI BAHADUR KANNY LALL DEY, C.I.E. Second Edition. Revised and entirely Re-written. Demy 8vo. [*In the Press.*

QUERIES AT A MESS TABLE. WHAT SHALL WE EAT? WHAT SHALL WE DRINK? By Surg.-Lieut.-Col. JOSHUA DUKE. Fcap. 8vo, cloth, gilt. Rs. 2-4.

BANTING IN INDIA. WITH SOME REMARKS ON DIET AND THINGS in General. By Surg.-Lieut.-Col. JOSHUA DUKE. Third Edition. Cloth. Re. 1-8.

OUTLINES OF MEDICAL JURISPRUDENCE FOR INDIA. By J. D. B. GRIBBLE, M.C.S. (Retired), and PATRICK HEHIR, M.D., F.R.C.S.E. Third Edition, Revised, Enlarged, and Annotated. Demy 8vo. Rs. 5-8.

DR. ERNEST HART'S ADDRESS BEFORE THE INDIAN MEDICAL Congress. The Medical Profession in India: its Position and its Work. 8vo, sewed. Rs. 2-8.

RUDIMENTS OF SANITATION. FOR INDIAN SCHOOLS. By PATRICK HEHIR, M.D. Second Edition. 12mo, cloth. Re. 1-4.

THE TEETH. THEIR STRUCTURE, DISEASE, AND PRESERVATION. With some Notes on Conservative and Prosthetic Dentistry. Nine Plates. By JOS. MILLER, L.D.S., R.C.S.E. Second Edition. 8vo, cloth. Rs. 2-8.

THE BABY. NOTES ON THE FEEDING, REARING AND DISEASES OF INFANTS. By S. O. MOSES, Licentiate of the Royal College of Physicians, Edinburgh, &c. 18mo, cloth. Rs. 2.

MY LEPER FRIENDS. AN ACCOUNT OF PERSONAL WORK AMONG LEPERS, and their daily life in India. By Mrs. HAYES. With Illustrations from Photographs, and a Chapter on Leprosy by Dr. G. G. MACLAREN. Imp. square 32mo. Rs. 2-8.

"The author pictures a very sad phase of human misery by relating the story of the inner life of sufferers whom she has known."—*Cork Constitution.*

"It is impossible to read Mrs. Hayes' book without feeling the keenest sympathy with her in her brave and onerous work, and it cannot fail to result in a considerable return for the advantage of the lepers. Mrs. Hayes writes well and vividly, and there is a note of thorough sincerity in all she says that lends an additional charm to the work. . . . There are several illustrations in the book, reproduced from photographs of lepers."—*Home News.*

"On the whole, Mrs. Hayes has written her book in a very sympathising spirit."—*Indian Daily News.*

HYGIENE OF WATER AND WATER SUPPLIES. By PATRICK HEHIR, M.D., Lecturer on Hygiene, Hyderabad Med. School. 8vo, cloth, flush. Rs. 2

CHOLERA EPIDEMIC IN KASHMIR, 1892. By A. MITRA, L.R.C.P., L.R.C.S., Principal Medical Officer in Kashmir. With Map and Tables. 4to, sewed. Re. 1.

A RECORD OF THREE YEARS' WORK OF THE NATIONAL ASSOCIATION for Supplying Female Medical Aid to the Women of India, August 1885 to August 1888. By H. E. THE COUNTESS OF DUFFERIN. Crown 8vo. Re. 1.

THE NATIONAL ASSOCIATION FOR SUPPLYING FEMALE MEDICAL AID to the Women of India. By H. E. THE COUNTESS of DUFFERIN. Reprinted from the *Asiatic Quarterly Review*, by permission. As. 8.

THE INDIAN MEDICAL SERVICE. A GUIDE FOR INTENDED CANDIDATES for Commissions and for the Junior Officers of the Service. By WILLIAM WEBB, M.B., Surgeon, Bengal Army, late Agency Surgeon at the Court of Bikanir, Superintendent of Dispensaries, Jails, and Vaccination in the Bikanir State, and for some time Guardian to H. H. the Maharajah. Crown 8vo. Rs. 4.

"We recommend the book to all who think of competing for admission into the Indian Medical Service."—*Lancet.*

AGUE; OR, INTERMITTENT FEVER. By M. D. O'CONNEL, M.D. 8vo, sewed. Rs. 2.

THE LANDMARKS OF SNAKE-POISON LITERATURE. Being a Review of the more important Researches into the Nature of Snake-Poisons. By VINCENT RICHARDS, F.R.C.S. ED., &c., Civil Medical Officer of Goalundo, Bengal. Rs. 2-8.

THACKER, SPINK AND CO., CALCUTTA.

THE CARLSBAD TREATMENT FOR TROPICAL AILMENTS, AND HOW TO CARRY IT OUT IN INDIA. By Surgn.-Major L. TARLETON YOUNG. Ex. fcap. 8vo. Rs. 4.

"A book not only most useful and most instructive, but very readable and interesting. It is short . . . . . because it is pithy. The subjects are thoroughly and fully treated: we feel no lack, nothing unexplained: but it is done in a clear and concise style, every word to the point."—*The Pioneer.*

"The book is of a most useful nature, and inspires confidence by the candour and fulness of its information and points of guidance."—*Irish Times.*

"The book contains the result of six years' practical experience, and should be of as much advantage to Medical men as to sufferers."—*Home News.*

"We may venture to express the great pleasure we have derived from reading Dr. Young's book. Its lucidity and pithiness are indeed refreshing. There is no verbal plethora here: everything is to the point."—*Civil and Military Gazette.*

PERSONAL AND DOMESTIC HYGIENE FOR THE SCHOOL AND HOME, being a Text-book on Elementary Physiology, Hygiene, Home Nursing and First Aid to the Injured; for Senior Schools and Family Reference. By Mrs. HAROLD HENDLEY, Medallist, National Health Society, England. 36 Illustrations. Ex. fcap. 8vo, cloth. Rs. 2; or cloth gilt. Rs. 2-8.

"We are decidedly of opinion that it is the most practical and useful book of its kind which has been published in India. We trust it will gain a large circulation in the schools and homes of India."—*Indian Medical Gazette.*

"We can recommend this volume without hesitation. In the absence of the doctor one might obtain hints from any page of it on Hygiene, Nursing, Accidents and Emergencies. So far as we can see nothing is omitted, and every direction is given in simple intelligible language."—*Statesman.*

MALARIA; ITS CAUSE AND EFFECTS: MALARIA AND THE SPLEEN; Injuries of the Spleen; An Analysis of 39 cases. By E. G. RUSSELL, M.B., B.Sc. 8vo, cloth. Rs. 8.

MEDICAL JURISPRUDENCE FOR INDIA. By J. B. LYON, F.C.S., F.C. Brigade-Surgeon, Professor of Medical Jurisprudence, Grant Medical College, Bombay. The Legal Matter revised by J. D. INVERARITY, Bar.-at-law. Second Edition. Illustrated. 8vo. Rs. 16.

INDIAN MEDICAL GAZETTE. Published Monthly. Subscription Rs. 18 yearly.

DOMESTIC BOOKS.

THE INDIAN COOKERY BOOK. A PRACTICAL HANDBOOK TO THE KITCHEN IN INDIA, adapted to the Three Presidencies. Containing Original and Approved Recipes in every department of Indian Cookery; Recipes for Summer Beverages and Home-made Liqueurs; Medicinal and other Recipes; together with a variety of things worth knowing. By a Thirty-five Years' Resident. Rs. 3.

THACKER, SPINK AND CO., CALCUTTA.

INDIAN DOMESTIC ECONOMY AND RECEIPT BOOK, WITH HINDUSTANEE romanized names. Comprising numerous directions for plain wholesome Cookery, both Oriental and English; with much miscellaneous matter, answering all general purposes of reference connected with Household affairs likely to be immediately required by Families, Messes, and private individuals residing at the Presidencies or Out-Stations. By Dr. R. RIDDELL. Eighth Edition. Revised. Post 8vo, cloth. Rs. 6.

FIRMINGER'S MANUAL OF GARDENING FOR INDIA. A New Edition (the fourth) thoroughly Revised and Re-written. With many Illustrations. By H. ST. J. JACKSON. Imp. 16mo, cloth, gilt. Rs. 10.

POULTRY-KEEPING IN INDIA. A SIMPLE AND PRACTICAL BOOK on their care and treatment, their various breeds, and the means of rendering them profitable. By ISA TWEED, author of "Cow-Keeping in India." With Illustrations. Crown 8vo, cloth, gilt. Rs. 4.

"A book which will be found of great use by all those who keep a poultry-yard."—*Madras Mail.*

"We can recommend it to all who either keep poultry from a liking for fowls, or because they desire something better for the table than bazaar eggs and bazaar murghis."—*Civil and Military Gazette.*

COW-KEEPING IN INDIA. A SIMPLE AND PRACTICAL BOOK on their care and treatment, their various breeds, and the means of rendering them profitable. By ISA TWEED. With 37 Illustrations of the various Breeds, &c. Crown 8vo, cloth, gilt. Rs. 4-8.

"A most useful contribution to a very important subject, and we can strongly recommend it."—*Madras Mail.*

"A valuable contribution to Agricultural Literature in the East."—*Ceylon Observer.*

ENGLISH ETIQUETTE FOR INDIAN GENTLEMEN. BY W. TREGO WEBB, Bengal Educational Department. Second Edition. Fcap. 8vo, cloth, Re. 1-4; paper, Re. 1.

The book comprises chapters on General Conduct, Calls, Dining-out, Levées, Balls, Garden-parties, Railway-travelling, &c. It also contains a chapter on Letter-writing, proper Modes of Address, &c., together with hints on how to draw up Applications for Appointments, with Examples.

PERSONAL AND DOMESTIC HYGIENE FOR THE SCHOOL AND HOME; being a Text-book on Elementary Physiology, Hygiene, Home Nursing, and First Aid to the Injured; for Senior Schools and Family Reference. By Mrs. HAROLD HENDLEY. Ex. fcap. 8vo, cloth. Rs. 2; or cloth gilt, Rs. 2-8.

THE AMATEUR GARDENER IN THE HILLS. With a few Hints on Fowls, Pigeons, and Rabbits. By an Amateur. Second Edition, Revised and Enlarged. Crown 8vo. Rs. 2-8.

THE MEM-SAHIB'S BOOK OF CAKES, BISCUITS, ETC. With Remarks on Ovens, and Hindustani Vocabulary, Weights and Measures. 18mo, cloth. Rs. 2.

THACKER, SPINK AND CO., CALCUTTA.

FLOWERS AND GARDENS IN INDIA. A MANUAL FOR BEGINNERS By MRS. R. TEMPLE-WRIGHT. Third Edition. Post 8vo, boards. Rs. 2.

....."A most useful little book which we cannot too strongly recommend. We can recommend it to our readers with the utmost confidence, as being not only instructive, but extremely interesting, and written in a delightfully easy, chatty strain."—*Civil and Military Gazette.*

"Very practical throughout. There could not be better advice than this, and the way it is given shows the enthusiasm of Mrs. Temple-Wright." —*Pioneer.*

"It is written in a light conversational style, and it imparts instruction very clearly."—*The Englishman.*

HINTS FOR THE MANAGEMENT AND MEDICAL TREATMENT OF CHILDREN IN INDIA. By EDWARD A. BIRCH, M.D., late Principal, Medical College, Calcutta. Third Edition, Revised and Enlarged. Being the Ninth Edition of "Goodeve's Hints for the Management of Children in India." Crown 8vo. Rs. 7.

GUIDE BOOKS.

INCE'S KASHMIR HANDBOOK. A GUIDE FOR VISITORS. Re-Written and much Enlarged by JOSHUA DUKE, Surg.-Lt.-Col., Bengal Medical Service, formerly Civil Surgeon, Gilgit and Srinagar. Fcap. 8vo, cloth, Maps in cloth case. With Appendix containing the Jhelum Valley Road. Rs. 6-8.

The CHIEF CONTENTS are:—An Account of the Province of Kashmir, its Rivers, Lakes, Mountains, Vales, Passes, Inhabitants—Srinagar—Arts and Manufactures, Antiquities, etc.—Requisites for the Journey—Cost—Official Notification to Travellers—Useful Hints—Routes, Gujrat and Pir Panjal—Jhelum, Tangrot and Kotli Poonch—Rawal Pindi and Murree—The New Road—Husan Abbal, Abbottabad, the Jhelum—The Kishengunga Valley—Eastern Portion of Kashmir—Leh—Western Portion of Kashmir—Woolar Lake—Gulmarg—Lolab Valley, Ladak—Pangkong Lake—Gilgit—Astor—Skardu—The Tilaib Valley, &c., and the following—

MAPS:—(1) Jammu and Kashmir with adjoining countries. (2) Map showing Routes to Skardu, etc. (3) Map showing Leh to Himis Monastery, Salt Lake Valley, Pangkong Lake, Kamri Pass, Burail Pass. (4) Astor and Gilgit with surrounding country. *The Maps are finely executed by the Survey of India Dept.*

CASHMIR EN FAMILLE. A NARRATIVE OF THE EXPERIENCES OF A LADY WITH CHILDREN, with useful Hints as to how the Journey and Residence there may be comfortably made. By M. C. B. With a Preface by Major E. A. BURROWS. 12mo, cloth. Rs. 2.

RAWAL PINDI TO SRINAGAR. A DETAILED ACCOUNT OF THE NEW Jhelum Valley Road; together with a Brief Note of five other Routes leading into the Valley. Being an Appendix to Ince's Handbook to Kashmir. Re. 1-8.

FROM SIMLA TO SHIPKI IN CHINESE THIBET. An Itinerary of the Roads and various minor Routes, with a few Hints to Travellers, and Sketch Map. By Major W. F. GORDON-FORBES, Rifle Brigade. Fcap. 8vo, cloth. Rs. 2.

ITINERARIES—Simla to Shipki, 'Charling' Pass, 'Sarahan to Narkunda' Forest Road, Simla to the 'Chor,' Pooi to Dankar, Chini to Landour, and the 'Shalle.'

LIST OF ROUTES IN JAMMU AND KASHMIR. A Tabulated description of over Eighty Routes shewing distance marches, natural characteristics, altitudes, nature of supplies, transport, etc. By Major-General MARQUIS DE BOURBEL.

HANDBOOK FOR VISITORS TO AGRA AND ITS NEIGHBOURHOOD. By H. G. KEENE, C.S. Fifth Edition, Revised. Maps, Plans, &c. Fcap, 8vo, cloth. Rs. 2-8.

A HANDBOOK FOR VISITORS TO DELHI AND ITS NEIGHBOURHOOD. By H. G. KEENE, C.S. Third Edition. Maps. Fcap. 8vo, cloth. Rs. 2-8.

A HANDBOOK FOR VISITORS TO ALLAHABAD, CAWNPORE, LUCKNOW AND BENARES. By H. G. KEENE. Second Edition, Revised. [*In preparation.*

HILLS BEYOND SIMLA. THREE MONTHS' TOUR FROM SIMLA. through Bussahir, Kunowar, and Spiti to Lahoul. ("In the Footsteps of the Few.") By Mrs. J. C. MURRAY-AYNSLEY. Crown 8vo, cloth. Rs. 3.

THACKER'S GUIDE TO DARJEELING. With two Maps. Fcap. 8vo, sewed. Rs. 2.

THE 4-ANNA RAILWAY GUIDE. With Maps. Published Monthly. As. 4.

THACKER'S GUIDE TO CALCUTTA. By EDMUND MITCHELL. Fcap. 8vo, sewed. Re. 1.

A GUIDE TO THE ROYAL BOTANIC GARDEN, CALCUTTA. By GEORGE KING, M.B., LL.D., C.I.E., F.R.S. With a Map. 8vo, sewed. As. 8

CALCUTTA TO LIVERPOOL, BY CHINA, JAPAN, AND AMERICA, IN 1877. By Lieut.-General Sir HENRY-NORMAN. Second Edition. Fcap. 8vo, cloth. Rs. 2-8.

GUIDE TO MASURI, LANDAUR, DEHRA DUN, AND THE HILLS NORTH OF DEHRA; including Routes to the Snows and other places of note; with Chapter on Garhwa (Tehri), Hardwar, Rurki, and Chakrata. By JOHN NORTHAM. Rs. 2-8.

FROM THE CITY OF PALACES TO ULTIMA THULE. With a Map of Iceland, Icelandic Vocabulary, Money Tables, &c. By H. K. GORDON. Crown 8vo, sewed. Re. 1.

THACKER, SPINK AND CO., CALCUTTA.

THE SPORTSMAN'S MANUAL. IN QUEST OF GAME IN KULLU, Lahoul, and Ladak to the Tso Morari Lake, with Notes on Shooting in Spiti, Bara Bagahal, Chamba, and Kashmir, and a detailed description of Sport in more than 100 Nalas. With nine Maps. By Lt.-Col. R. H. TYACKE, late H. M.'s 98th & 34th Regts. Fcap. 8vo, cloth. Rs. 3-8.

THACKER'S INDIAN DIRECTORIES AND MAPS.

MAP OF THE CIVIL DIVISIONS OF INDIA. Including Governments Divisions and Districts, Political Agencies, and Native States; also the Cities and Towns with 10,000 Inhabitants and upwards. Coloured. 20 in. x 36 in. Folded, Re. 1. On linen, Rs. 2.

CALCUTTA.—PLANS OF THE OFFICIAL AND BUSINESS PORTION, with houses numbered, and Index of Government Offices and Houses of Business on the Map. Plan of the Residence portion of Calcutta with houses numbered so that their position may easily be found. Two maps in pocket case. The maps are on a large scale. Re. 1.

1895.—THACKER'S INDIAN DIRECTORY. Official, Legal, Educational, Professional, and Commercial Directories of the whole of India, General Information; Holidays, &c.; Stamp Duties, Customs Tariff, Tonnage Schedules; Post Offices in India, forming a Gazetteer; List of Governors-General and Administrators of India from beginning of British Rule; Orders of the Star of India, Indian Empire, &c.; Warrant of Precedence, Table of Salutes, &c.; The Civil Service of India; An Army List of the Three Presidencies; A Railway Directory; A Newspaper and Periodical Directory; A Conveyance Directory; Tea, Indigo, Silk, and Coffee Concerns; List of Clubs in India; Alphabetical List of Residents. In thick Royal Octavo. With a Railway Map of India. A Map of the Official and Business portion of Calcutta and a Map of the European Residence portion of Calcutta. Rs. 20.

A COMPLETE LIST OF INDIAN AND CEYLON TEA GARDENS, Indigo Concerns, Silk Filatures, Sugar Factories, Cinchona Concerns, Coffee Estates, Cotton and Jute Mills, Collieries, Mines, etc. With their Capital, Directors, Proprietors, Agents, Managers, Assistants, &c., and their Factory Marks by which the Chests may be identified in the Market. [1895.] Rs. 3.

THACKER'S MAP OF INDIA, WITH INSET PHYSICAL MAPS, SKETCH PLANS of Calcutta, Bombay, and Madras. Edited by J. G. BARTHOLOMEW. Corrected to present date. With Railways, Political Changes, and an Index of 10,000 Names, being every place mentioned in "Hunter's Imperial Gazetteer."

"An excellent map."—*Glasgow Herald.*

"This is a really splendid map of India, produced with the greatest skill and care."—*Army and Navy Gazette.*

"For compactness and completeness of information few works surpassing or approaching it have been seen in cartography."—*Scotsman.*

NATURAL HISTORY, BOTANY, ETC.

THE FUTURE OF THE DATE PALM IN INDIA (PHŒNIX DACTYLIFERA). By E. BONAVIA, M.D., Brigade-Surgeon, Indian Medical Department. Crown 8vo, cloth. Rs. 2-8.

GAME, SHORE, AND WATER BIRDS OF INDIA. BY COL. A. LE MESSURIER, R.E. A *vade mecum* for Sportsmen. With 121 Illustrations. 8vo. Rs. 10.

HANDBOOK TO THE FERNS OF INDIA, CEYLON, AND THE MALAY PENINSULA. By Colonel R. H. BEDDOME, author of the "Ferns of British India." With 300 Illustrations by the author. Imp. 16mo. Rs. 10.

"A most valuable work of reference."—*Garden.*

"It is the first special book of portable size and moderate price which has been devoted to Indian Ferns, and is in every way deserving."—*Nature.*

SUPPLEMENT TO THE FERNS OF BRITISH INDIA, CEYLON AND THE MALAY PENINSULA, containing Ferns which have been discovered since the publication of the "Handbook to the Ferns of British India," &c. By Col. R. H. BEDDOME, F.L.S. Crown 8vo, sewed. Rs. 2-12.

GOLD, COPPER, AND LEAD IN CHOTA-NAGPORE. COMPILED BY W. KING, D.SC., Director of the Geological Survey of India, and T. A. POPE, Deputy Superintendent, Survey of India. With Map showing the Geological Formation and the Areas taken up by the various Prospecting and Mining Companies. Crown 8vo, cloth. Rs. 5.

ON INDIGO MANUFACTURE. A PRACTICAL AND THEORETICAL GUIDE to the Production of the Dye. With numerous Illustrative Experiments. By J. BRIDGES LEE, M.A., F.G.S. Crown 8vo, cloth. Rs. 4.

"The book is thoroughly practical, and is as free from technicalities as such a work can well be, and it gives as much information as could well be imparted in so small a compass."—*Indian Daily News.*

"Instructive and useful alike to planter and proprietor . . . A very clear and undoubtedly valuable treatise for the use of practical planters, and one which every planter would do well to have always at hand during his manufacturing season. For the rest, a planter has only to open the book for it to commend itself to him."—*Pioneer.*

COMPOSITÆ INDICÆ DESCRIPTÆ ET SECUS GENERA BENTHAMII ORDINATÆ. By C. B. CLARKE. 8vo, boards. Re. 1-8.

MANUAL OF AGRICULTURE FOR INDIA. BY LIEUT. FREDERICK POGSON. Illustrated. Crown 8vo, cloth, gilt. Rs. 5.

ROXBURGH'S FLORA INDICA; OR, DESCRIPTION OF INDIAN PLANTS. Reprinted *litteratim* from Cary's Edition. 8vo, cloth. Rs. 5.

THE CULTURE AND MANUFACTURE OF INDIGO. With a Description of a Planter's Life and Resources. By WALTER MACLAGAN REID. Crown 8vo. With 19 Full-page Illustrations. Rs. 5.

"It is proposed in the following Sketches of Indigo Life in Tirhoot and Lower Bengal to give those who have never witnessed the manufacture of Indigo, or seen an Indigo Factory in this country, an idea of how the finished marketable article is produced: together with other phases and incidents of an Indigo Planter's life, such as may be interesting and amusing to friends at home."—*Introduction.*

A NATURAL HISTORY OF THE MAMMALIA OF INDIA, BURMAH AND CEYLON. By R. A. STERNDALE, F.R.G.S., F.Z.S., &c., author of "Seonee," "The Denizens of the Jungle." With 170 Illustrations by the author and others. Imp. 16mo. Rs. 10.

"The very model of what a popular natural history should be."—*Knowledge.*

"The book will, no doubt, be specially useful to the sportsman, and, indeed, has been extended so as to include all territories likely to be reached by the sportsman from India."—*The Times.*

A TEA PLANTER'S LIFE IN ASSAM. By GEORGE M. BARKER. With 75 Illustrations by the author. Crown 8vo. Rs. 6-8.

"Mr. Barker has supplied us with a very good and readable description accompanied by numerous illustrations drawn by himself. What may be called the business parts of the book are of most value."—*Contemporary Review.*

"Cheery, well-written little book."—*Graphic.*

"A very interesting and amusing book, artistically illustrated from sketches drawn by the author."—*Mark Lane Express.*

A TEXT-BOOK OF INDIAN BOTANY: MORPHOLOGICAL, PHYSIOLOGICAL, and SYSTEMATIC. By W. H. GREGG, B.M.S., Lecturer on Botany at the Hugli Government College. Profusely Illustrated. Crown 8vo. Rs. 5.

THE INLAND EMIGRATION ACT, AS AMENDED BY ACT VII OF 1893. The Health Act; Sanitation of Emigrants; The Artificer's Act; Land Rules of Assam, etc. Crown 8vo, cloth. Rs. 2.

ENGINEERING, SURVEYING, ETC.

STATISTICS OF HYDRAULIC WORKS, AND HYDROLOGY OF ENGLAND, CANADA, EGYPT, AND INDIA. Collected and reduced by LOWIS D'A. JACKSON, C.E. Royal 8vo. Rs. 10.

PERMANENT WAY POCKET-BOOK. CONTAINING COMPLETE FORMULÆ for Laying Points, Crossings, Cross-over Roads, Through Roads, Diversions, Curves, etc., suitable for any Gauge. With Illustrations. By T. W. JONES. Pocket-Book Form, cloth. Rs. 3.

A HANDBOOK OF PRACTICAL SURVEYING FOR INDIA. Illustrated with Plans, Diagrams, etc. Fourth Edition, Revised. By F. W. KELLY, late of the Indian Survey. With 24 Plates. 8vo. Rs. 8.

PROJECTION OF MAPS. By R. SINCLAIR. With Diagrams. Foolscap 8vo.

IRRIGATED INDIA. AN AUSTRALIAN VIEW OF INDIA AND CEYLON, their Irrigation and Agriculture. By the Hon. ALFRED DEAKIN, M.L.A., formerly Chief Secretary and Minister of Water-Supply of Victoria, Australia. With a Map. 8vo, cloth. Rs. 7-8.

CONTENTS:—Introduction—India and Australia—The British in India—The Native Population—Physical and Political Divisions—Ceylon—Madras—Lower Bengal—Bombay—The Independent States—The North-West Provinces and the Punjab—The Agriculture of India—Indian Wheat and Australian Trade—Irrigation Generally—The Kaveri Scheme—Ekruk and Khadahvasla—Powai, Vehar and Tansa—The Ganges Canal System—The Bari Doab Canal—The Sirhind Canal—Indian Irrigation.

APPENDICES:—Irrigation in Ceylon—Irrigation in Madras—Madras Company's Canal—Irrigation in Bombay—Irrigation in Lower Bengal—Irrigation in the North-West Provinces—Irrigation in the Punjab.

"I think that I may again with profit refer to Mr. Deakin's Book on Irrigated India, the perusal of which I am glad to have this opportunity of recommending to the attention of those who are interested in the welfare of this country."—*C. W. Odling*, M.E., *in a Lecture on Irrigation Canals. delivered at Sibpur.*

"He approaches Indian problems with an Australian freshness of view and frankness of comment that are often singularly suggestive."—*Times.*

"Contains a masterly account of the great gift of the English to India—the irrigation works."—*Manchester Guardian.*

"It is the work of an observer of no ordinary capacity and fitness for the work of observing and describing."—*Scotsman.*

AN EXPLANATION OF QUADRUPLEX TELEGRAPHY. With 2 Diagrams. By BEN. J. STOW, Telegraph Master. Fcap. 4to. Rs. 2.

AN EXPLANATION ON DUPLEX, QUADRUPLEX, OPEN AND TRANSLATION WORKING AND OTHER CIRCUITS. Testing of Currents, Batteries, Instruments, Earths, and Line, with the Tangent Galvanometer. With 12 Plates. By E. H. NELTHROPP, Telegraph Master. Crown 8vo, sewed. Rs. 2.

MANUAL OF SURVEYING FOR INDIA. DETAILING THE MODE OF operations on the Trigonometrical, Topographical, and Revenue Surveys of India. By Col. H. L. THUILLIER and Lieut.-Col. H. SMYTH. Third Edition, Revised and Enlarged. Royal 8vo, cloth. Rs. 12.

FIRE INSURANCE IN INDIA. A Short Account of the Principles and Practice of Fire Insurance, Settlement of Losses, Extinction and Prevention of Fire, &c. By BEEMAWALLAH. Crown 8vo, sewed. Re. 1-8.

COLEBROOKE'S TRANSLATION OF THE LILAVATI. With Notes. By HARAN CHANDRA BANERJI, M.A., B.L. 8vo, cloth. Rs. 4.

This edition includes the Text in Sanskrit. The Lilavati is a standard work on Hindu mathematics written by Bhâskarâchârya, a celebrated mathematician of the twelfth century.

RAILWAY CURVES. Practical Hints on Setting out Curves, with a Table of Tangents for a 1° Curve for all angles from 2° to 135° increasing by minutes: and other useful Tables. With a Working Plan and Section of Two miles of Railway. By A. G. WATSON, Assistant Engineer. Rs. 4.

A HANDBOOK OF PHOTOGRAPHY FOR AMATEURS IN INDIA. By By GEORGE EWING. Illustrated. Crown 8vo. Cloth. Rs. 7.

THE PHOTOGRAPHER'S POCKET-BOOK. A Compilation of all Information regarding Photography in a small handy form. [*In the Press.*

THE JOURNAL OF THE PHOTOGRAPHIC SOCIETY. Published Monthly. With Illustrations. Subscription Rs. 5 yearly.

MILITARY WORKS.

THE RECONNOITRER'S GUIDE AND FIELD BOOK. ADAPTED FOR INDIA. By Colonel M. J. KING-HARMAN, R.S.C. Second Edition, Revised and Enlarged. In roan. Rs. 4.

It contains all that is required for the guidance of the Military Reconnoitrer in India: it can be used as an ordinary Pocket Note Book, or as a Field Message Book; the pages are ruled as a Field Book, and in sections, for written description or sketch.

The book has been highly approved by Lord Roberts, who regards it as a most valuable and practical composition.

"To Officers serving in India the Guide will be invaluable."—*Broad Arrow.*

"It appears to contain all that is absolutely required by the Military Reconnoitrer in India, and will thus dispense with many bulky works. In fact it contains just what is wanted and nothing not likely to be wanted."—*Naval and Military Gazette.*

"It has been found invaluable to many a Staff Officer and Commandant of a Regiment, as well as of the greatest possible assistance to officers studying for the Garrison Course Examination."—*Madras Mail.*

THE QUARTERMASTER'S ALMANAC. A DIARY OF THE DUTIES, with other information. By Lieut. HARRINGTON BUSH. 8vo. Re. 1-8.

LETTERS ON TACTICS AND ORGANIZATION. By Capt. F. N. Maude, R.E. (Papers reprinted from the *Pioneer* and *Civil and Military Gazette.*) Crown 8vo, cloth. Rs. 5.

"The author displays considerable knowledge of the subjects with which he deals, and has evidently thought much on them. His views are broad and advanced."—"Every soldier should read this book."—*Athenæum.*

"On the whole, Captain Maude may be most warmly congratulated upon the production of a book, of which, disagreeing as we do with some of his conclusions, we are glad to speak, as it deserves, in terms of the most unstinted and ungrudging praise."—*Whitehall Review.*

THE INVASION AND DEFENCE OF ENGLAND. By Capt. F. N. Maude R.E. Crown 8vo, cloth. Re. 1-8.

"This little book only deals with the case of possible invasion by France, but it is one of the best we have read on the subject, and will well repay perusal."—*Allen's Indian Mail.*

"His little book is a useful and interesting contribution to the invasion of England question; it contains a good deal of information, and, without being written in an alarmist style, exposes very clearly the danger in which England stands."—*Englishman.*

"The lay reader will welcome as an able, thoughtful, and original contribution to a topic of unsurpassable importance."—*Home News.*

"The book is ably written, and is full of suggestive matter of the highest importance to the security of the country."—*Glasgow Herald.*

THE SEPOY OFFICER'S MANUAL. By Capt. E. G. Barrow. Third Edition, Entirely Re-written, and brought up to date. By Capt. E. H. Bingley, 7th Bengal Infantry. 12mo. cloth, Rs. 2-8.

"It seems to contain almost everything required in one of the modern type of Civilian Soldiers . . . . In the most interesting part of the book is an account of the composition of the Bengal Army with descriptive note on the Brahmans, Rajputs, Sikhs, Goorkhas, Pathans and other races."—*Englishman.*

"A vast amount of technical and historical data of which no Anglo-Indian Officer should be ignorant."—*Broad Arrow.*

"The notes are brief and well digested, and contain all that it is necessary for a candidate to know."—*Army and Navy Gazette.*

THACKER, SPINK AND CO. CALCUTTA.

THE INDIAN ARTICLES OF WAR. ANNOTATED. BY CAPT. H. S. HUDSON, late 27th Madras Infantry. Third Edition. Revised in accordance with the amended Indian Articles of War. Crown 8vo, cloth.

"Likely to be useful to Examiners."—*Army and Navy Gazette.*

"Complete, intelligible, and attractive."—*Englishman.*

"Extremely useful to those who have to deal with cases rising under the Indian Articles of War."—*Broad Arrow.*

THE INDIAN FIELD MESSAGE BOOK FOR MILITARY OFFICERS. INTERLEAVED FOR KEEPING COPIES. With 12 Authorised Pattern Envelopes. Re. 1-4.

NOTES ON THE COURSE OF GARRISON INSTRUCTION, TACTICS, Topography, Fortifications, condensed from the Text-Books, with explanations and additional matter. With Diagrams. By Major E. LLOYD, Garrison Instructor. Crown 8vo, cloth. Rs. 2-8.

LECTURES DELIVERED TO TRANSPORT CLASSES. A complete Epitome of Transport Duties and Veterinary for use in Classes and for Ready Reference in the Field. By a Deputy Assistant Commissary-General. [*In the Press.*

HINDUSTANI, PERSIAN, ETC.

GLOSSARY OF MEDICAL AND MEDICO-LEGAL TERMS, including those most frequently met with in the Law Courts. By R. F. HUTCHISON, M.D., Surgeon-Major. Second Edition. Fcap. 8vo, cloth. Rs. 2.

HIDAYAT AL HUKUMA. A GUIDE TO MEDICAL OFFICERS AND SUBORDINATES of the Indian Service. English and Hindustani. By GEO. S. RANKING, M.D., Surgeon-Lieut.-Col. 18mo, sewed. Re. 1-4.

THE DIVAN-I-HAFIZ. THE DIVAN WRITTEN IN THE FOURTEENTH CENTURY by Khwaja-Shame-ud-din Mohammad-i-Hafiz-i-Shirazi, translated for the first time out of the Persian into English Prose, with Critical and Explanatory remarks, with an Introductory Preface, a Note on Sufi'ism, and Life of the author. By Lieut.-Col. H. WILBERFORCE CLARKE, author of "The Persian Manual," translator of "The Bustan-i-Sa'di," "The Sekandar Namah-i-Nizami," etc. 2 vols. 4to. Rs. 25.

THE 'AWARIFU-L-MA'ARIF. WRITTEN IN THE THIRTEENTH CENTURY by Shaikh Shahab-ud-din—'Umar bin Muhammad-i-Sahrwardi; translated (out of the Arabic into Persian) by Mamud bin 'Ali al Kashani. Companion in Sufi'ism to the Divan-i-Khwaja Hafiz; translated for the first time (out of the Persian into English) by Lieut.-Col. H. WILBERFORCE CLARKE. 4to. Rs. 13.

HISTORY OF THE SIKHS: OR, TRANSLATION OF THE SIKKHAN DE RAJ DI VIKHIA, as laid down for the Examination in Panjabi, &c., together with a short Gurmukhi Grammar. By Lt.-Col. MAJOR HENRY COURT. Royal 8vo, cloth. Rs. 8.

THE RUSSIAN CONVERSATION GRAMMAR. BY ALEX. KINLOCH, late Interpreter to H. B. M. Consulate and British Consul in the Russian Law Courts; Instructor for Official Examinations. Crown 8vo, cloth. Rs. 6-8.

This work is constructed on the excellent system of Otto in his "German Conversation Grammar," with illustrations accompanying every rule, in the form of usual phrases and idioms, thus leading the student by easy but rapid gradations to a colloquial attainment of the language.

TRANSLATIONS INTO PERSIAN. SELECTIONS FROM *Murray's History of India, Foliorum Centuria—Gibbon's Roman Empire—Our Faithful Ally the Nizam.* By Major A. C. TALBOT. Part I, English. Part II, Persian. 2 vols. 8vo. Rs. 10.

GRAMMAR OF THE URDU OR HINDUSTANI LANGUAGE IN ITS ROMANIZED CHARACTER. By GEORGE SMALL, M.A. Crown 8vo, cloth limp. Rs. 5.

ANGLO-URDU MEDICAL HANDBOOK OR HINDUSTANI GUIDE. For the use of Medical Practitioners (male and female) in Northern India. By Revd. GEORGE SMALL, M.A. With the aid of Surgn.-General C. R. FRANCIS M.B., and of Mrs. FRASER NASH, L.R.C.P. Crown 8vo, cloth limp. Rs. 5.

A POCKET-BOOK OF COLLOQUIAL URDU FOR MILITARY RECONNAISSANCE. For the use of Officers and Men. For Examination, Reference and on Service. By Surgn.-Lieut-Col. G. S. A. RANKING, B.A., M.D. Secretary to the Board of Examiners. Fort William. 16mo, cloth. Rs. 2.

HANDBOOK OF COLLOQUIAL TIBETAN. A PRACTICAL GUIDE TO THE LANGUAGE OF CENTRAL TIBET. By GRAHAM SANDBERG, B.A. 8vo, cloth. Rs. 14.

MALAVIKAGNIMITRA. A SANSKRIT PLAY BY KALIDASA. Literally translated into English Prose by C. H. TAWNEY, M.A., Principal, Presidency College, Calcutta. Second Edition. Crown 8vo. Re. 1-8.

A GUIDE TO HINDUSTANI. Specially designed for the use of Officers and Men serving in India. Containing Colloquial Sentences in Persian and Roman Character, and in English, also a Series of Arzis in Urdu written character with their transliteration in Roman-Urdu, and English translations. By Surgeon-Lieut.-Col. GEO. S. RANKING, B.A., M.D., Offg. Secretary to the Board of Examiners. Fort William. Third Edition, Revised and Enlarged Crown 8vo, cloth. Rs. 6.

"The work on the whole, we believe, will meet a want. . . . . It contains an excellent list of technical military terms and idioms, and will prove especially serviceable to any one who has to act as an interpreter at courts-martial and cognate enquiries."—*Civil and Military Gazette.*

"There can be no question as to the practical utility of the book."—*Pioneer.*

"Surgeon-Major Ranking has undoubtedly rendered good service to the many military men for whom knowledge of Hindustani is essential."—*Athenæum.*

"Has the merit of conciseness and portability, and the selections at the end, of the historical and colloquial style, are well chosen."—*Saturday Review.*

"A well-conceived book, and has much useful matter in it. The sentences are very good, practical and idiomatic."—*Homeward Mail.*

"Supplies a want long felt, by none more than by young Medical Officers of the Army of India. We think the work admirably adapted for its purpose."—*British Medical Journal.*

TWO CENTURIES OF BHARTRIHARI. TRANSLATED INTO ENGLISH VERSE by C. H. TAWNEY, M.A. Fcap. 8vo, cloth. Rs. 2.

HINDUSTANI AS IT OUGHT TO BE SPOKEN. BY J. TWEEDIE, Bengal Civil Service. Second Edition. Crown 8vo, pp. xvi, 350, cloth. Rs. 4-8.

SUPPLEMENT containing Key to the Exercises and Translation of the Reader with Notes. Rs. 2.

The work has been thoroughly Revised and partly Re-Written, and much additional matter added. The VOCABULARIES have been improved, and all words used in the book have been embodied in the GLOSSARIES, ENGLISH-HINDUSTANI—HINDUSTANI-ENGLISH. A READER is also given, and a GENERAL INDEX to the whole book.

"The Young Civilian or Officer, reading for his Examination, could not do better than master this Revised Edition from cover to cover."—*I. Daily News.*

"The book is divided into twelve easy lessons, and there is nothing to prevent the most khansamah-worried *mem-saheb* from mastering one of these a day. At the end of a fortnight she will have acquired a small useful vocabulary, and should be quite certain how to use the words she knows."—*Englishman.*

BOOK-KEEPING AND OFFICE MANUALS.

A GUIDE TO BOOK-KEEPING. By SINGLE, MIXED AND DOUBLE ENTRIES. Commercial Accounts of the most intricate nature fully illustrated by Examples and Annotations; Answers to Examination Questions Book-Keeping, for Promotion to Assistant Examiner (1st grade) and to Accountant (2nd grade), from 1880 to 1891. By S. GEORGE, late Chief Accountant, P. W. D., Bengal. Demy 8vo, cloth. Rs. 2-8.

PHONOGRAPHY IN BENGALI. By DWIJENDRA NATH SHINGHAW, Professor of Phonography in Calcutta. Being a Handbook for the study of Shorthand on the principle of Pitman's System. 12mo. As. 8. With a Key. 12mo. As. 4 extra.

THE INDIAN SERVICE MANUAL; OR, GUIDE TO THE SEVERAL DEPARTMENTS of the Government of India, containing the Rules for Admission, Notes on the working of each Department, &c. By C. R. HARDLESS, author of "The Clerk's Manual."

THE GOVERNMENT OFFICE MANUAL. A GUIDE TO THE DUTIES, Privileges and Responsibilities of the Government Service in all Grades. By CHARLES HARDLESS. Crown 8vo. Rs. 2.

SPENS' THE INDIAN READY RECKONER. CONTAINING TABLES for ascertaining the value of any number of articles, &c., from three pies to five rupees; also Tables of Wages from four annas to twenty-five rupees. By Captain A. T. SPENS. Re. 1-8.

THE INDIAN LETTER-WRITER. CONTAINING AN INTRODUCTION on Letter Writing, with numerous Examples in the various styles of Correspondence. By H. ANDERSON. Crown 8vo, cloth. Re. 1.

THE CLERK'S MANUAL. A COMPLETE GUIDE TO GENERAL OFFICE ROUTINE (Government and Business). By CHARLES R. HARDLESS. Second Edition, Revised. 12mo, boards. Rs. 2.

EDUCATIONAL BOOKS.

HINTS ON THE STUDY OF ENGLISH. By F. J. ROWE, M.A., and W. T. WEBB, M.A., Professors of English Literature, Presidency College, Calcutta. New Edition. (Ninety Seventh Thousand). With an additional chapter on the Structure and Analysis of Sentences, and Exercises on the correction of mistakes commonly made by Students. Crown 8vo, cloth. Rs. 2-8.

AN ELEMENTARY ENGLISH GRAMMAR FOR SCHOOLS IN INDIA. Containing numerous Exercises in Idiom. By F. J. ROWE, M.A., and W. T. WEBB, M.A., Authors of "Hints on the Study of English." Fcap. 8vo, cloth. Re. 1.

A COMPANION READER TO "HINTS ON THE STUDY OF ENGLISH." (Eighteenth Thousand.) Demy 8vo. Re. 1-4.

THACKER, SPINK AND CO., CALCUTTA.

A KEY TO THE COMPANION READER TO "HINTS ON THE STUDY OF ENGLISH." With an Appendix, containing Test Examination Questions. By F. J. ROWE, M.A. Fcap. 8vo. Rs. 2.

ENTRANCE TEST EXAMINATION QUESTIONS AND ANSWERS in English, being the Questions appended to "Hints on the Study of English," with their Answers, together with Fifty Supplementary Questions and Answers. By W. T. WEBB, M.A. 12mo, sewed. Re. 1.

PRINCIPAL EVENTS IN INDIAN AND BRITISH HISTORY. With their Dates in Suggestive Sentences. In Two Parts. BY MISS ADAMS, La Martinière College for Girls, Calcutta. Second Edition. Demy 8vo, boards. Re. 1.

ELEMENTARY STATICS AND DYNAMICS. BY W. N. BOUTFLOWER, B.A., late Scholar of St. John's College, Cambridge, and Professor of Mathematics, Muir Central College, Allahabad. Second Edition. Crown 8vo. Rs. 3-8.

THE STUDENT'S HANDBOOK TO HAMILTON AND MILL. BY W. BELL, M.A., Professor of Philosophy and Logic, Government College, Lahore. 8vo, boards. Rs. 2.

PROJECTION OF MAPS. BY R. SINCLAIR. With Diagrams. Foolscap. 8vo.

ENGLISH SELECTIONS APPOINTED BY THE SYNDICATE OF THE CALCUTTA UNIVERSITY for the Entrance Examination. Crown 8vo, cloth. Re. 1-8.

THE LAWS OF WEALTH. A PRIMER ON POLITICAL ECONOMY FOR THE MIDDLE CLASSES IN INDIA. By HORACE BELL, C.E. Seventh Thousand. Fcap. 8vo. As. 8.

THE INDIAN LETTER-WRITER. CONTAINING AN INTRODUCTION ON LETTER WRITING, with numerous Examples in the various styles of Correspondence. By H. ANDERSON. Crown 8vo, cloth. Re. 1.

A CATECHISM ON THE RUDIMENTS OF MUSIC. SIMPLIFIED FOR BEGINNERS. By I. LITTLEPAGE. 12mo, sewed. Re. 1.

CALCUTTA UNIVERSITY CALENDAR FOR THE YEAR 1895. Containing Acts, Bye-Laws, Regulations, The University Rules for Examination, Text-Book Endowments, Affiliated Institutions, List of Graduates and Under-Graduates, Examination Papers, 1894. Cloth. Rs. 5.

CALENDAR for previous years. *Each* Rs. 5.

THE PRINCIPLES OF HEAT. FOR THE F. A. EXAMINATION of the Calcutta University. By LEONARD HALL, M.A. Crown 8vo. As. 8.

ANALYSIS OF REID'S ENQUIRY INTO THE HUMAN MIND. With Copious Notes. By W. C. FINK. Second Edition. Re. 1-12.

THACKER, SPINK AND CO., CALCUTTA.

FIFTY GRADUATED PAPERS IN ARITHMETIC, ALGEBRA, AND GEOMETRY for the use of Students preparing for the Entrance Examinations of the Indian Universities. With Hints on Methods of Shortening Work and on the Writing of Examination Papers. By W. H. WOOD, B.A., F.C.S., Principal, La Martinière College. Re. 1-8.

THE ENGLISH PEOPLE AND THEIR LANGUAGE. Translated from the German of Loth. By C. H. TAWNEY, M.A., Professor in the Presidency College, Calcutta. Stitched. As. 8.

TALES FROM INDIAN HISTORY. BEING THE ANNALS OF INDIA retold in Narratives. By J. TALBOYS WHEELER. Crown 8vo, cloth. School Edition. Re. 1-8.

A NOTE ON THE DEVANAGARI ALPHABET FOR BENGALI STUDENTS. By GURU DAS BANERJEE, M.A., D.L. Crown 8vo. As. 4.

THE GOVERNMENT OF INDIA. A PRIMER FOR INDIAN SCHOOLS. By HORACE BELL, C.E. Third Edition. Fcap. 8vo, sewed, As. 8; in cloth, Re. 1.

Translated into Bengali. By J. N. BHATTACHARJEE. 8vo. As. 12.

AN INQUIRY INTO THE HUMAN MIND ON THE PRINCIPLES OF COMMON SENSE. By THOMAS REID, D.D. 8vo, cloth. Re. 1-4.

A TEXT-BOOK OF INDIAN BOTANY: MORPHOLOGICAL, PHYSIOLOGICAL, and SYSTEMATIC. By W. H. GREGG, B.M.S., Lecturer on Botany at Hugli Government College. Profusely Illustrated. Crown 8vo. Rs. 5.

A MORAL READING BOOK FROM ENGLISH AND ORIENTAL SOURCES. By Sir ROPER LETHBRIDGE, C.I.E., M.A. Crown 8vo, cloth. As. 14.

A PRIMER CATECHISM OF SANITATION FOR INDIAN SCHOOLS. Founded on Dr. Cunningham's Sanitary Primer. By L. A. STAPLEY. Second Edition. As. 4.

NOTES ON MILL'S EXAMINATION OF HAMILTON'S PHILOSOPHY. By THOMAS EDWARDS, F.E.I.S. Fcap., sewed. Re. 1.

A SHORT HISTORY OF THE ENGLISH LANGUAGE. BY THOMAS EDWARDS, F.E.I.S. 18mo. Re. 1-4.

LAMB'S TALES FROM SHAKESPEARE. AN EDITION IN GOOD TYPE. Cloth. As. 12.

LAND TENURES AND LAND REVENUE.

AZIZUDDIN AHMED.—THE N.-W. PROVINCES LAND REVENUE ACT. Being Act XIX of 1873 as amended by Acts I and VIII of 1879, XII of 1881, XIII and XIV of 1882, XX of 1890, and XII of 1891. With Notes, Government Orders, Board Circulars and Decisions, and Rulings of the Allahabad High Court. By AZIZUDDIN AHMED, Deputy Collector and Magistrate. Demy 8vo, cloth. Rs. 8.

THACKER, SPINK AND CO., CALCUTTA.

BEVERLEY.—THE LAND ACQUISITION ACTS (ACTS I OF 1894 AND XVIII OF 1885 Mines). With Introduction and Notes. The whole forming a complete Manual of Law and Practice on the subject of Compensation for Lands taken for Public Purposes. Applicable to all India. By H. BEVERLEY, M.A., B.C.S. Third Edition. Cloth gilt. Rs. 6.

FORSYTH.—REVENUE SALE-LAW OF LOWER BENGAL, comprising Act XI of 1859; Bengal Act VII of 1868; Bengal Act VII of 1880 (Public Demands Recovery Act), and the unrepealed Regulations and the Rules of the Board of Revenue on the subject. With Notes. Edited by WM. E. H. FORSYTH. Demy 8vo, cloth. Rs. 5.

PHILLIPS.—MANUAL OF REVENUE AND COLLECTORATE LAW. With Important Rulings and Annotations. By H. A. D. PHILLIPS, Bengal Civil Service. Crown 8vo, cloth. [1884] Rs. 10.

CONTENTS:—Alluvion and Diluvion, Certificate, Cesses, Road and Public Works, Collectors, Assistant Collectors, Drainage, Embankment, Evidence, Excise, Lakhiraj Grants and Service Tenures, and Land Acquisition, Land Registration, Legal Practitioners, License Tax, Limitation, Opium, Partition, Public Demands Recovery, Putni Sales, Registration, Revenue Sales, Salt, Settlement, Stamps, Survey and Wards.

REYNOLDS.—THE NORTH-WESTERN PROVINCES RENT ACT. With Notes, &c. By H. W. REYNOLDS, C.S. Demy 8vo. [1886] Rs. 7.

FIELD.—LANDHOLDING, AND THE RELATION OF LANDLORD AND TENANT in various countries of the world. By C. D. FIELD, M.A., LL.D. Second Edition. 8vo, cloth. Rs. 16.

N.B.—This edition contains "The Bengal Tenancy Act, 1885," *with Notes and Observations: and an Index to the whole of the Law of Landlord and Tenant in Bengal.*

"We may take it that, as regards Indian laws and customs, Mr. Field shows himself to be at once an able and skilled authority. In order, however, to render his work more complete, he has compiled, chiefly from Blue-books and similar public sources, a mass of information having reference to the land-laws of most European countries, of the United States of America, and our Australasian colonies."—*Field.*

GRIMLEY.—MANUAL OF THE REVENUE SALE LAW AND CERTIFICATE PROCEDURE of Lower Bengal, including the Acts on the Subject and Selections from the Rules and Circular Orders of the Board of Revenue. With Notes. By W. H. GRIMLEY, B.A., C.S. 8vo. Rs. 5-8; interleaved, Rs. 6.

PHILLIPS.—THE LAW RELATING TO THE LAND TENURES OF LOWER BENGAL. (Tagore Law Lectures, 1875.) By ARTHUR PHILLIPS Royal 8vo, cloth. Rs. 10.

REGULATIONS OF THE BENGAL CODE. A SELECTION intended chiefly for the use of Candidates for appointments in the Judicial and Revenue Departments. Royal 8vo, stitched. Rs. 4.

PHILLIPS.—OUR ADMINISTRATION OF INDIA. BEING A COMPLETE ACCOUNT of the Revenue and Collectorate Administration in all departments, with special reference to the work and duties of a District Officer in Bengal. By H. A. D. PHILLIPS. Rs. 5.

"In eleven chapters Mr. Phillips gives a complete epitome of the civil, in distinction from the criminal, duties of an Indian Collector."—*London Quarterly Review.*

WHISH.—A DISTRICT OFFICE IN NORTHERN INDIA. With some suggestions on Administration. By C. W. WHISH, B.C.S. Demy 8vo, cloth. Rs. 4.

"Mr. Whish has produced an extremely useful and thoughtful book, which will pave the way for the junior members of his service. It is above all things practical, and sets forth the whole scheme of district duties in a clear and systematic manner."—*Englishman.*

FIELD.—INTRODUCTION TO THE REGULATIONS OF THE BENGAL CODE. By C. D. FIELD, M.A., LL.D. Crown 8vo. Rs. 3.

CONTENTS: (I) The Acquisition of Territorial Sovereignty by the English in the Presidency of Bengal. (II) The Tenure of Land in the Bengal Presidency. (III) The Administration of the Land Revenue. (IV) The Administration of Justice.

MARKBY.—LECTURES ON INDIAN LAW. BY WILLIAM MARKBY, M.A. Crown 8vo, cloth. Rs. 3.

CONTENTS: (I) Resumption of Lands held Rent-free. (II) The Revenue Sale Land of the Permanently Settled Districts. (III) Shekust Pywust, or Alluvion and Diluvion. (IV-V) The charge of the Person and Property of Minors. (VI) Of the protection afforded to Purchasers and Mortgagees when their title is impeached. Appendix—The Permanent Settlement—Glossary.

HOUSE.—THE N.-W. PROVINCES RENT ACT. BEING ACT XII of 1881, as amended by subsequent Acts. Edited with Introduction, Commentary and Appendices. By H. F. HOUSE, C.S. 8vo, cloth. Rs. 10.

CIVIL LAW.

HOLMWOOD.—THE LAW AND PRACTICE OF REGISTRATION IN BENGAL: comprising the History, Statute Law, Judicial Rulings, Rules and Circular Orders of Government. Extracts and Rules under the Bengal Tenancy Act regarding Registration. The Stamp Law, with a Digest of Rulings and a List of Registration Districts and Sub-Districts. By H. HOLMWOOD, I.C.S., Recently Registrar-General of Assurances, Bengal. Royal 8vo, cloth.

ALEXANDER.—INDIAN CASE-LAW ON TORTS. By the late R. D. Alexander, C.S. An entirely new Edition, Re-written and Enlarged by R. F. Rampini, C.S. 8vo, cloth. Rs. 8.

CHALMERS.—THE NEGOTIABLE INSTRUMENTS ACT, 1881. Being an Act to define and amend the Law relating to Promissory Notes, Bills of Exchange, and Cheques. Edited by M. D. Chalmers, M.A., Barrister-at-law, author of "A Digest of the Law of Bills of Exchange," &c.; and editor of Wilson's "Judicature Acts." 8vo, cloth. Rs. 7-8.

COLLETT.—THE LAW OF SPECIFIC RELIEF IN INDIA. Being a Commentary on Act I of 1877. By Charles Collett, late of the Madras Civil Service, of Lincoln's Inn, Barrister-at-Law, and formerly a Judge of the High Court at Madras. Second Edition. Revised and brought up to date. By H. N. Morison. Barrister-at-Law. 8vo, cloth.
[*In the Press.*

KELLEHER.—PRINCIPLES OF SPECIFIC PERFORMANCE AND Mistake. By J. Kelleher, C.S. 8vo, cloth. Rs. 8.

"The work is well written, and the rules deduced from the authorities are generally accurately and always clearly expressed. We can therefore recommend the book to all students of English law, not doubting but that they will find it very useful for their purposes."—*Civil and Military Gazette.*

KELLEHER.—MORTGAGE IN THE CIVIL LAW. Being an Outline of the Principles of the Law of Security, followed by the text of the Digest of Justinian, with Translation and Notes; and a translation of the corresponding titles of the Indian Code. By J. Kelleher, B.C.S., author of "Possession in the Civil Law." Royal 8vo. Rs. 10.

KELLEHER.—POSSESSION IN THE CIVIL LAW. Abridged from the Treatise of Von Savigny, to which is added the Text of the Title on Possession from the Digest. By J. Kelleher, C.S. 8vo, cloth. Rs. 8.

CASPERSZ.—THE LAW OF ESTOPPEL IN INDIA. Part I, Estoppel by Representation. Part II, Estoppel by Judgment. Being Tagore Law Lectures, 1893. By A. Casperszs, Bar.-at-Law. Royal 8vo, cloth. Rs. 12.

THE TRANSPER OF PROPERTY ACT. With Notes and Leading Cases. By A. C. Mitra, Barrister-at-Law. Second Edition. Revised.

THE INDIAN INSOLVENCY ACT. Being a Reprint of the Law as to Insolvent Debtors in India, 11 and 12 Vict. Cap. 21 (June 1848). Royal 8vo, sewed. (Uniform with Acts of the Legislative Council.) Re. 1-8.

THE LAW OF FRAUD, MISREPRESENTATION AND MISTAKE IN British India. By Sir Frederick Pollock, Bart., Barrister-at-Law, Professor of Jurisprudence, Oxford. Being the Tagore Lectures, 1894. Royal 8vo, cloth gilt. Rs. 10.

THACKER, SPINK AND CO., CALCUTTA.

A TREATISE ON THE LAW OF RES JUDICATA: Including the Doctrines of Jurisdiction, Bar by Suit and Lis Pendens. By HUKM CHAND, M.A. In Royal 8vo, cloth. Rs. 24.

"This is an enormous and exhaustive work. It deals most thoroughly with subjects which in ordinary books are not sufficiently dealt with, and is a perfect mine of decisions on the doctrine it touches. We have but tasted at this fountain-head of learning. We congratulate the author on having compiled such a monumental work."—*The Law Notes.*

RIVAZ.—THE INDIAN LIMITATION ACT (ACT XV OF 1877) AS AMENDED to date. With Notes. By the Hon'ble H. T. RIVAZ, Barrister-at-Law, Judge of the High Court of the Punjab. Fourth Edition. Royal 8vo, cloth. Rs. 10.

SUCCESSION, ADMINISTRATION, ETC.

FORSYTH.—THE PROBATE AND ADMINISTRATION ACT. Being Act V of 1881. With Notes. By W. E. H. FORSYTH. Edited, with Index, by F. J. COLLINSON. Demy 8vo, cloth. Rs. 5.

HENDERSON.—THE LAW OF TESTAMENTARY DEVISE, as administered in India, or the Law relating to Wills in India. With an Appendix, containing:—The Indian Succession Act (X of 1865), the Hindu Wills Act (XXI of 1870), the Probate and Administration Act (V of 1881 with all amendments, the Probate Administration Act (VI of 1889), and the Certificate of Succession Act (VII of 1889). By G. S. HENDERSON, M.A., Barrister-at-Law. (Tagore Law Lectures, 1887.) Royal 8vo, cloth. Rs. 16.

CIVIL PROCEDURE, SMALL CAUSE COURT, ETC.

BROUGHTON.—THE CODE OF CIVIL PROCEDURE. BEING ACT X OF 1877. With Notes and Appendix. By the Hon'ble L. P. DELVES BROUGHTON, assisted by W. F. AGNEW and G. S. HENDERSON. Royal 8vo. cloth. Reduced to Rs. 7.

O'KINEALY.—THE CODE OF CIVIL PROCEDURE (ACT XIV OF 1882). With Notes, Appendices, &c. By the Hon'ble J. O'KINEALY. Fourth Edition. Royal 8vo. Rs. 16.

MACEWEN.—THE PRACTICE OF THE PRESIDENCY COURT OF SMALL CAUSES OF CALCUTTA, under the Presidency Small Cause Courts Act (XV of 1882). With Notes and an Appendix. By R. S. T. MACEWEN, of Lincoln's Inn, Barrister-at-Law, one of the Judges of the Presidency Court of Small Causes of Calcutta. Thick 8vo. Rs. 10.

THACKER, SPINK AND CO., CALCUTTA.

POCKET CODE OF CIVIL LAW. CONTAINING THE CIVIL PROCEDURE CODE (Act XIV of 1882), The Court-Fees Act (VII of 1870), The Evidence Act (I of 1872), The Specific Relief Act (I of 1877), The Registration Act (III of 1877), The Limitation Act (XV of 1877), The Stamp Act (I of 1879). With Supplement containing the Amending Act of 1888, and a General Index. Revised, 1891. Fcap. 8vo, cloth. Rs. 4.

LOCAL SELF-GOVERNMENT.

STERNDALE.—MUNICIPAL WORK IN INDIA. OR, HINTS ON SANITATION, General Conservancy and Improvement in Municipalities, Towns, and Villages. By R. C. STERNDALE. Crown 8vo, cloth. Rs. 3.

COLLIER.—THE BENGAL LOCAL SELF-GOVERNMENT HANDBOOK. Being ACT III OF 1885, B. C., and the General Rules framed thereunder. With Notes, Hints regarding Procedure, and References to Leading Cases; an Appendix, containing the principal Acts referred to, &c., &c. By F. R. STANLEY COLLIER, B.C.S. Third Edition, thoroughly revised and brought up to date. Crown 8vo. Rs. 5.

COLLIER.—THE BENGAL MUNICIPAL MANUAL. BEING B. C. ACT III OF 1884. With Notes and an Appendix containing all the Acts and Rules relating to Municipalities. By F. R. STANLEY COLLIER, C.S. Third Edition. Crown 8vo. Rs. 5.

CRIMINAL LAW.

HAMILTON.—INDIAN PENAL CODE: WITH A COMMENTARY. BY W. R. HAMILTON, Barrister-at-Law, Presidency Magistrate, Bombay. Royal 8vo, cloth. Rs. 16.

'It is one more valuable contribution to the slowly increasing series of standard commentaries on statute law by authors who have had practical experience in the administration of the law in India."—*Times of India.*

"The main features of Mr. Hamilton's work is that large extracts are given from the different reports of the Law Commissioners, and reference made to the different stages in the history of the enactments . . . . . An appreciative and praise-worthy piece of work, and should commend itself to a large circle of readers, legal as well as lay."—*Indian Daily News.*

"Of the book itself we have a high opinion. It contains, in fact, practically everything of importance that can guide to a knowledge or administration of the Penal Code. While notes on procedure appended to each section that defines an offence, stating briefly whether the offence be cognizable, bailable, compoundable, and so on, enable the reader to gain at a glance all the information he requires."—*Statesman.*

POCKET PENAL, CRIMINAL PROCEDURE, AND POLICE CODES. Also the Whipping Act and the Railway Servants' Act, being Acts XLV of 1860 (with Amendments), X of 1882, V of 1861, VI of 1864, and XXXI of 1867. With a General Index. Revised 1892. Fcap. 8vo, cloth. Rs. 4.

AGNEW AND HENDERSON.—THE CODE OF CRIMINAL PROCEDURE (ACT X OF 1882), together with Rulings, Circular Orders, Notificaf tions, &c., of all the High Courts in India, and Notifications and Orders o the Government of India and the Local Governments. Edited, with Copious Notes and Full Index, by W. F. AGNEW, Bar.-at-Law, author of "A Treatise on the Law of Trusts in India"; and GILBERT S. HENDERSON, M.A., Bar.-at-Law, author of "A Treatise on the Law of Testamentary and Intestate Succession in India." Third Edition. Rs. 14.

THE INDIAN CRIMINAL DIGEST. Containing all the Important Criminal Rulings of the various High Courts in India, together with many English Cases which bear on the Criminal Law as Administered in India. In Four Parts: I.—Indian Penal Code. II.—Evidence. III.—Criminal Procedure. IV.—Special and Local Acts. Vol. II.—1885 to 1893. By J. T. HUME, Solicitor, High Court, Calcutta, in charge of Government Prosecutions. Royal 8vo, cloth. Rs. 7-8.

PHILLIPS.—MANUAL OF INDIAN CRIMINAL LAW. Being the Penal Code, Criminal Procedure Code, Evidence, Whipping, General Clauses, Police, Cattle-Trespass, Extradition Acts, with Penal Clauses of Legal Practitioners' Act, Registration, Arms, Stamp, &c., Acts. Fully Annotated, and containing all Applicable Rulings of all High Courts arranged under the Appropriate Sections up to date; also Circular Orders and Notifications. By H. A. D. PHILLIPS, C.S. Second Edition. Thick crown 8vo. Rs. 10.

PHILLIPS.—COMPARATIVE CRIMINAL JURISPRUDENCE. Showing the Law, Procedure, and Case-Law of other Countries, arranged under the corresponding sections of the Indian Codes. By H. A. D. PHILLIPS, B.C.S. Vol. I, Crimes and Punishments. Vol. II, Procedure and Police. Demy 8vo, cloth. Rs. 12.

PRINSEP.—CODE OF CRIMINAL PROCEDURE ACT X OF 1882, as amended by Acts III of 1884, X of 1886, V and XIV of 1887, I, V, and XIII of 1889, III, IV, X, and XII of 1891, III and X 1894 and IV of 1895. With Notes of Judgments and Orders thereon. By the Hon'ble Sir H. T. PRINSEP, Judge, High Court, Calcutta. Eleventh Edition, brought up to 1895. Royal 8vo. Rs. 12.

TOYNBEE.—THE VILLAGE CHAUKIDARI MANUAL. BEING ACT VI (B. C.) OF 1870, as amended by Acts I (B. C.) of 1871 and 1886. With Notes, Appendices, &c. By G. TOYNBEE, C.S., Magistrate of Hooghly. Second Edition, Revised. With additions to 1895. Crown 8vo, cloth. Re. 1.

THACKER, SPINK AND CO., CALCUTTA.

SWINHOE.—THE CASE NOTED PENAL CODE, AND OTHER ACTS. Act XLV of 1860 as amended with references to all Reported Cases decided under each section. Crown 8vo, cloth. Rs. 7.

EVIDENCE.

FIELD.—THE LAW OF EVIDENCE IN BRITISH INDIA. Being a Treatise on the Indian Evidence Act as amended by Act XVIII of 1872. By the Hon'ble C. D. FIELD, M.A., LL.D. *Fifth* Edition. Rs. 18.

STEPHEN.—THE PRINCIPLES OF JUDICIAL EVIDENCE. An Introduction to the Indian Evidence Act, 1872. By SIR JAMES FITZ-JAMES STEPHEN, formerly Legislative Member of the Supreme Council of India. A New Edition. Crown 8vo, cloth. Rs. 3.

AMEER ALI AND WOODROFFE.—THE LAW OF EVIDENCE APPLICABLE TO BRITISH INDIA. BY SYED AMEER ALI, M.A., C.I.E. Barrister-at-Law, Judge of the High Court of Judicature and J. G WOODROFFE, M.A., B.C.L., Barrister-at-Law. Demy 8vo, cloth.

[*In preparation.*

MEDICAL JURISPRUDENCE.

LYON.—MEDICAL JURISPRUDENCE FOR INDIA. BY J. B. LYON, F.C.S., F.C., Brigade-Surgeon, Professor of Medical Jurisprudence, Gran, Medical College, Bombay. The Legal Matter revised by J. D. INVERARITY, Barrister-at-Law. Second Edition. Illustrated. 8vo. Rs. 16.

GRIBBLE.—OUTLINES OF MEDICAL JURISPRUDENCE FOR INDIA. By J. D. B. GRIBBLE, M.C.S. (Retired), PATRICK HEHIR, M.D., F.R.C.S.E. Third Edition, Revised, Enlarged, and Annotated. Demy 8vo. Rs. 5-8.

DIGESTS.

SUTHERLAND.—THE DIGEST OF INDIAN LAW REPORTS. A Compendium of the Rulings of the High Court of Calcutta from 1862, and of the Privy Council from 1831 to 1876. By D. SUTHERLAND, Barrister-at-Law. Imp. 8vo, Rs. 8. Vol. II, 1876 to 1890, thick cloth, imp. 8vo. Rs. 12.

WOODMAN.—A DIGEST OF THE INDIAN LAW REPORTS and of the Reports oft he cases heard in Appeal by the Privy Council, Vol. VI. 1887 to 1889. Edited by J. V. WOODMAN, Barrister-at-Law. Super-royal 8vo, cloth. Rs. 12.

WOODMAN.—A DIGEST OF THE INDIAN LAW REPORTS and of the Reports of the cases heard in Appeal by the Privy Council, Vol. VII 1890 to 1893. Edited by J. V. WOODMAN. Super-royal 8vo. Rs. 16.

HINDU AND MAHOMMEDAN LAW.

AMEER ALI.—THE STUDENT'S HAND-BOOK OF MAHOMMEDAN LAW. By the Hon'ble SYED AMEER ALI, C.I.E., author of "The Law relating to Gifts, Trusts, &c." "Personal Law of the Mahommedans," &c., &c. Crown 8vo. Second Edition, Revised. Rs. 3.

AMEER ALI.—MAHOMMEDAN LAW, VOL. I. BY THE HON'BLE SYED AMEER ALI, C.I.E., Barrister-at-Law. Containing the Law relating to Gifts, Wakfs, Wills, Pre-emption, and Bailment. With an Introduction on Mahommedan Jurisprudence and Works on Law. (Being the Second Edition of Tagore Law Lectures, 1884. Royal 8vo, cloth. Rs. 16.

AMEER ALI.—MAHOMMEDAN LAW, VOL. II. BY THE HON'BLE SYED AMEER ALI, C.I.E., Barrister-at-Law. Containing the Law Relating to Succession and Status, according to the Hanafí, Mâlikí, Shâfeí, Shiah and Mutazala schools, with Explanatory Notes and an Introduction on the Islâmic system of Law. Being a Second Edition of "The Personal Law of the Mohammedans." Revised. Royal 8vo, cloth. Rs. 14.

These two volumes form a complete Digest of the Mahommedan Law.

COWELL.—HINDU LAW.—BEING A TREATISE ON THE LAW ADMINISTERED EXCLUSIVELY TO HINDUS by the British Courts in India. (Tagore Law Lectures, 1870 and 1871.) By HERBERT COWELL, Barrister-at-Law. Royal 8vo; cloth. Lectures, 1870, Rs. 12; Lectures, 1871, Rs. 8.

JOLLY.—THE HINDU LAW OF INHERITANCE, PARTITION, AND ADOPTION according to the Smritis. By Prof. JULIUS JOLLY, of Wurtzburg. (Tagore Law Lectures, 1883.) Royal 8vo. Rs. 10.

THE HINDU LAW OF INHERITANCE, PARTITION, STRIDHAN AND WILLS, with Leading Cases from 1825 to 1894. By A. C. MITRA, Barrister-at-Law. Third Edition. Revised.

THE HINDU LAW OF ENDOWMENTS. Being the Tagore Lectures, 1891. By PANDIT PRANNATH SARASVATI. Royal 8vo, cloth.

RUMSEY.—AL SIRAJIYYAH. OR, THE MAHOMMEDAN LAW OF INHERITANCE, with Notes and Appendix. By ALMARIC RUMSEY. Second Edition, Revised, with Additions. Crown 8vo. Rs. 4-8.

SIROMANI.—A COMMENTARY ON HINDU LAW OF INHERITANCE, Succession, Partition, Adoption, Marriage, Stridhan, and Testamentary Disposition. By Pundit JOGENDRO NATH BHATTACHARJEE, M.A., B.L. Second Edition. 8vo. Rs. 16.

WILSON.—INTRODUCTION TO THE STUDY OF ANGLO-MAHOMMEDAN LAW. By Sir ROLAND KNIGHT WILSON, Bart., M.A., L.M.M., late Reader in Indian Law to the University of Cambridge, author of "Modern English Law." 8vo, cloth. Rs. 6.

WILSON.—A DIGEST OF ANGLO-MUHAMMADAN LAW. Being an attempt to set forth, in the form of a Code, the rules now actually administered to Muhammadans only by the Civil Courts of British India, with explanatory Notes and full reference to Modern Case-Law, as well as to the ancient authorities. [*In the Press.*

THACKER, SPINK AND CO., CALCUTTA.

LAW MANUALS, ETC.

COWELL.—THE HISTORY AND CONSTITUTION OF THE COURTS AND LEGISLATIVE AUTHORITIES IN INDIA. Second Edition, Revised. By HERBERT COWELL. 8vo, cloth. [1884] Rs. 6.

HAND-BOOK OF INDIAN LAW. A POPULAR AND CONCISE STATEMENT OF THE LAW generally in force in British India, designed for non-legal people, on subjects relating to Person and Property. By a Barrister-at-Law and Advocate of the High Court at Calcutta. Crown 8vo, pp. xxiv, 754. Cloth gilt. Rs. 12.

"This handbook is intended primarily to present to the non-legal public and to students an abridgment of the law, criminal and civil, generally in force throughout British India. It is concise, popularly written, and, so far as we have been able to form an opinion on the point, comp'ete. Lawyers as well as students may find it serviceable at a pinch. A short and excellent historial account of legislation and Courts of Law in British India from the time of the East India Company until the present day is embodied in an introduction. The Index is admirable. This book will be of great use to competition-wallahs."—*The Law Journal, December 22nd*, 1894.

"Presenting in a concise, intelligent, and popular form the law in force in British India it should meet the much felt want of a 'ready lawyer' for the office table. A clear and accurate presentment of the law is given on more than a hundred subjects arranged alphabetically, and including such subjects as most nearly concern the mercantile community."—*Capital.*

CARNEGY.—KACHAHRI TECHNICALITIES. A GLOSSARY OF TERMS Rural, Official and General, in daily use in the Courts of Law, and in illustration of the Tenures, Customs, Arts, and Manufactures of Hindustan. By P. CARNEGY. Second Edition. 8vo, cloth. Rs. 9.

CURRIE.—THE INDIAN LAW EXAMINATION MANUAL. BY FENDALL CURRIE, of Lincoln's Inn, Barrister-at-Law. Fourth Edition, Revised. Demy 8vo. [1892] Rs. 5.

CONTENTS:—Introduction—Hindoo Law—Mahommedan Law—Indian Penal Code—Code of Civil Procedure—Evidence Act—Limitation Act—Succession Act—Contract Act—Registration Act—Stamp and Court-Fees Acts—Mortgage—Code of Criminal Procedure—The Easements Act—The Trust Act—The Transfer of Property Act—The Negotiable Instruments Act.

CHAN TOON.—THE PRINCIPLES OF BUDDHIST LAW, also containing a translation of important portions of the Manu Thara Shwe Myin with notes. By CHAN TOON, Barrister-at-Law. 8vo, cloth. Rs. 5.

THE SEA CUSTOMS LAW OF INDIA (ACT VIII OF 1878) with Notes. And the Tariff Act of 1894. By W. H. GRIMLEY, I.C.S., late Secretary to the Board of Revenue, Calcutta. 8vo cloth. Rs. 7-8.

LEGISLATIVE ACTS OF THE GOVERNOR-GENERAL OF INDIA IN COUNCIL 1894. With Table of Contents and Index. Royal 8vo, cloth. Rs. 5; Previous Volumes available.

DONOGH.—THE STAMP LAW OF BRITISH INDIA. As constituted by the Indian Stamp Act (I of 1879), Rulings and Circular Orders, Notifications, Resolutions, Rules, and Orders, together with Schedules of all the Stamp Duties chargeable on Instruments in India from the earliest times. Edited, with Notes and complete Index, by WALTER R. DONOGH, M.A., of the Inner Temple, Barrister-at-Law. Demy 8vo, cloth, gilt. With Supplements to 1894. Rs. 8.

GRIMLEY.—AN INCOME-TAX MANUAL. Being Act II of 1886, With Notes. By W. H. GRIMLEY, B.A., C.S., Commissioner of Income-Tax, Bengal. Royal 8vo, Rs. 3-8. Interleaved, Rs. 4.

ADVOCACY AND THE EXAMINATION OF WITNESSES. The work treats of matters of practice such as taking instructions, speech, argument examination-in-chief and cross-examination, and includes a resumé of the duties and liabilities of Pleaders in India. The Legal Practitioners Act with the Rules of the High Courts relating to the admission of Pleaders and Mookhtars, appears in the form of an appendix. By H. N. MORISON. Barrister-at-Law. Crown 8vo, cloth. Rs. 6.

"Undoubtedly juniors and, possibly, not a few seniors too, may profit by the sensible and practical hints Mr. Morison gives as to the *finesse* of Counl, and the treatment of Witnesses . . . . . Mr. Morison's book is certainly one that should be bought.—*Statesman.*

"A work which will be of material service to the younger members of the legal profession in India."—*Indian Daily News.*

THACKER, SPINK AND CO., CALCUTTA.

INDIAN MEDICAL GAZETTE.

A Record of Medicine, Surgery and Public Health, and of General Medical Intelligence, Indian and European.

Edited by W. J. SIMPSON, M.D.

Published monthly. Subscription Rs. 18 ***per annum. Single copy Rs.*** 2.

The *Indian Medical Gazette* was established Twenty-eight years ago, and has earned for itself a world-wide reputation by its solid contributions to Tropical Medicine and Surgery. It is the **Sole** representative medium for recording the work and experience of the Medical Profession in India; and its very numerous **Exchanges** with all the leading Medical Journals in Great Britain and America enable it not only to diffuse this information broadcast throughout the world, but also to cull for its Indian readers, from an unusual variety of sources, all information which has any practical bearing on medical works in India.

The *Indian Medical Gazette* is indispensable to every member of the Medical Profession in India who wishes to keep himself abreast of medical progress, for it brings together and fixes the very special knowledge which is only to be obtained by long experience and close observation in India. In this way it constitutes itself a record of permanent value for reference, and a journal which ought to be in the library of every medical man in India or connected with that country. The Transactions of the Calcutta Medical Society, which meets monthly, is printed *in extenso*, and is a very valuable feature in the Gazette.

The Gazette covers altogether different ground from *The Lancet* and *British Medical Journal*, and in no way competes with these for general information, although it chronicles the most important items of European Medical Intelligence. The whole aim of the Gazette is to make itself of special use and value to Medical Officers in India and to assist and support them in the performance of their difficult duties.

It is specially devoted to the best interests of **The Medical Services**, and its ong-established reputation and authority enable it to command serious attention in the advocacy of any desirable reform or substantial grievance.

The Contributors to the *Indian Medical Gazette* comprise the most eminent and representative men in the profession.

THACKER, SPINK AND CO., CALCUTTA.

THE JOURNAL OF THE

PHOTOGRAPHIC SOCIETY OF INDIA.

AN ILLUSTRATED MONTHLY JOURNAL.

Invaluable to all lovers of the Art of Photography.

A medium for the earliest information on all discoveries in Photography, Photographic Literature, Experience and News.

The Journal has a large and increasing circulation, is affiliated with Clubs or Amateur Societies all over India, Ceylon, Burma and the Straits Settlements, and has an extensive circulation out of India.

Each number of the Journal is illustrated with a Picture reproduced by a photo-mechanical process.

SUBSCRIPTION—RS. 5 PER ANNUM.

Members of the Society, *free.*

THE RACING CALENDAR.

A FORTNIGHTLY CALENDAR.

Published in accordance with the Rules of Racing, under the authority of the Stewards of the Calcutta Turf Club.

A Record of all Race Performances in India, Racing Fixtures and Racing information, Meetings of the Calcutta Turf Club, Registration of Colours, Assumed Names of Owners, Jockeys' Licences, Unpaid Forfeit List, List of Defaulters, Change in Horses' Names, Horses and Ponies classed, aged and measured, and all information relating to Racing.

ANNUAL SUBSCRIPTION, RS. 12.

THACKER, SPINK AND CO., CALCUTTA.

STANDARD WORKS ON INDIA.

THE JOURNAL OF INDIAN ART. With Full-page Coloured Illustrations. Folio 15 by 11. Parts 1 to 48 ready. Re. 2 each.

THE SACRED BOOKS OF THE EAST. Translated by various Oriental Scholars. Edited by F. MAX MULLER. *List of Volumes on application.*

THE FAUNA OF BRITISH INDIA. Including Ceylon and Burma. Published under the authority of the Secretary of State for India. Edited by W. T. BLANFORD, F.R.S., and Illustrated.

Mammalia.	By W. T. BLANFORD, F.R.S.	... 20*s.*
Fishes, 2 vols.	By Dr. FRANCIS DAY	... 40*s.*
Birds, vols. I and II.	By F. W. OATES	... 35*s.*
Reptilia and Batrachia.	By G. A. BOULENGER	... 20*s.*
Moths, 3 vols.	By F. HAMPSON	... 60*s.*

THE INDIAN MUTINY, 1857-58. SELECTIONS FROM THE LETTERS, DESPATCHES, and other State Papers preserved in the Military Department of the Government of India. Edited by GEORGE W. FORREST, B.A., Director of Records of the Government of India. With a Map and Plans. Vol. I. Delhi. Royal 8vo. Rs. 10.

WARREN HASTINGS. SELECTION FROM THE LETTERS, DESPATCHES, and other State Papers preserved in the Foreign Department of the Government of India, 1772-1785. Edited by GEORGE W. FORREST, B.A. 3 vols. Fcap., cloth. Rs. 12.

THE ADMINISTRATION OF WARREN HASTINGS, 1772-1785. Reviewed and Illustrated from Original Documents. By G. W. FORREST, B.A. 8vo, cloth. Rs. 4.

ANNALS OF RURAL BENGAL. BY Sir W. W. HUNTER, C.I.E., LL.D. 8vo. Rs. 6.

ILLUSTRATION OF SOME OF THE GRASSES OF THE SOUTHERN PUNJAB. Being Photo-Lithograph Illustrations of some of the principal Grasses found at Hissar. With short descriptive letter-press. By WILLIAM COLDSTREAM, B.A., B.C.S. Illustrated with 39 Plates. Demy folio. Rs. 8.

ILLUSTRATIONS OF INDIAN FIELD SPORTS. Selected and Reproduced from the Coloured Engravings first published in 1807 after designs by Captain THOMAS WILLIAMSON, Bengal Army. Small oblong, handsome cloth cover. Printed in colours. Rs. 9.

THACKER, SPINK AND CO., CALCUTTA.

CONSTABLE'S ORIENTAL MISCELLANY.

BERNIER'S TRAVELS IN THE MOGUL EMPIRE. An entirely new edition, with a Frontispiece printed in 18 colours on Japanese paper, other Illustrations, and Three Maps. By ARCHIBALD CONSTABLE, Mem. As. Soc., Bengal, F.S.A. Scot. Crown 8vo. pp. liv, 500. Rs. 6-6.

POPULAR READINGS IN SCIENCE. By JOHN GALL, M.A., LL.B., late Professor of Mathematics and Physics, Canning College, Lucknow, and DAVID ROBERTSON, M.A., LL.B., B.SC. With 56 Diagrams, a Glossary of Technical Terms, and an Index. Crown 8vo. pp. 468. Rs. 5-6.

AURENG-ZEBE: A TRAGEDY. By JOHN DRYDEN; and Book II of THE CHACE: a Poem by WILLIAM SOMERVILE. Edited, with Biographical Memoirs and Copious Notes, by K. DEIGHTON, B.A., editor of 'Select Plays of Shakespeare.' With a Portrait of Dryden, and a Coloured Reproduction of an Indian Painting of the Emperor Akbar Deer-stalking Crown 8vo. pp. xiii, 222. Rs. 5-6.

LETTERS FROM A MAHRATTA CAMP.—By THOS. D. BROUGHTON. A new edition, with an Introduction by the Right Hon Sir M. E. GRANT DUFF, G.C.S.I., F.R.S. Notes, Coloured and other Illustrations, very full Index, and a Map. Rs. 6-6.

RAMBLES AND RECOLLECTIONS OF AN INDIAN OFFICIAL. By Major-General SIR W. H. SLEEMAN, K.C.B. A new edition. Edited by VINCENT ARTHUR SMITH. I.C.S. With a copious Bibliography, Index and a Map. 2 vols. Rs. 12-12.

STUDIES IN MOHAMMEDANISM. Historical and Doctrinal, with a Chapter on Islam in England. By JOHN J. POOL. With a frontispiece and Index. Crown 8vo, cloth. Rs. 6-6.

"As a 'popular text-book,' dealing with some of the most picturesque aspects of Islam, it deserves more than ordinary attention."—*Times.*

THE GOLDEN BOOK OF INDIA. A Biographical and Statistical Directory of the Ruling Princes, Chiefs, Nobles, and Titled and Decorated Personages of the Indian Empire; the dates of their birth and succession to the *guddi;* a concise account of their immediate predecessors and all the deeds of honour and valour of their house and family. Imp., red cloth, gilt. Rs. 35.

THACKER, SPINK AND CO., CALCUTTA.

THACKER, SPINK & CO.'S UNIFORM SERIES.

ILLUSTRATED AND ELEGANTLY BOUND.

DEPARTMENTAL DITTIES AND OTHER VERSES. By RUDYARD KIPLING. Seventh Edition. With additional Poems. Cloth. Rs. 3.

HINDU MYTHOLOGY: VEDIC AND PURANIC. By the Rev. W. J. WILKINS, of the London Missionary Society, Calcutta. Profusely Illustrated. Rs. 7-8.

THE TRIBES ON MY FRONTIER. An Indian Naturalist's Foreign Policy. By EHA. With 50 Illustrations by F. C. MACRAE. Imp. 16mo. Fourth Edition. Rs. 7.

A NATURAL HISTORY OF THE MAMMALIA OF INDIA, BURMAH AND CEYLON. By R. A. STERNDALE, F.R.G.S., F.Z.S., &c. With 170 Illustrations. Imp. 16mo. Rs. 10.

HANDBOOK TO THE FERNS OF INDIA, CEYLON, AND THE MALAY PENINSULA. By Colonel R. H. BEDDOME. With 300 Illustrations by the author. Imp. 16mo. Rs. 10.

LAYS OF IND. By ALIPH CHEEM. Comic, Satirical, and Descriptive Poems illustrative of Anglo-Indian Life. Seventh Edition. With 70 Illustrations. Cloth, elegant gilt edges. Rs. 7-8.

RIDING: ON THE FLAT AND ACROSS COUNTRY. A Guide to Practical Horsemanship. By Captain M. H. HAYES. Illustrated by STURGESS and J. H. OSWALD-BROWN. Third Edition. Revised and Enlarged. Imp. 16mo. Rs. 7-8.

THE HORSE-WOMAN. AN ILLUSTRATED GUIDE TO SIDE-SADDLE RIDING. By Mrs. HAYES, and Edited by Capt. M. H. HAYES. Uniform with "Riding: on the Flat and Across Country." Imp. 16mo. Rs. 7-8.8

RIDING FOR LADIES, WITH HINTS ON THE STABLE. A LADY'S HORSE BOOK. By Mrs. POWER O'DONOGHUE. With 75 Illustrations by A. CHANTREY CORBOULD. Rs. 7-8.

INDIAN RACING REMINISCENCES. Being Entertaining Narrative and Anecdotes of Men, Horses, and Sport. By Captain M. H. HAYES. Illustrated with Portraits and Engravings. Rs. 6.

BEHIND THE BUNGALOW. BY EHA, author of "Tribes on my Frontier." With 42 Illustrations by the Illustrator of "The Tribes on My Frontier." Fourth Edition. With Additional Illustrations. Imp. 16mo. Rs. 5.

THACKER, SPINK AND CO., CALCUTTA.

INDEX.

Page.

Abbott. Squibs from the "Pig." .. 2
———Memoir of Lord William Beresford 14
Adams. Principal Events in Indian and British History 32
Agnew and Henderson. Criminal Procedure 39
Ahmed. N.-W. P. Land Revenue .. 33
Akbar. By Mrs. Beveridge 10
Alexander. Indian Case Law on Torts 36
Aliph Cheem. Lays of Ind 6
Ali, Cheragh. Exposition of the popular "Jihad" 9
Ali, Ameer. Ethics of Islam .. 8
———Law of Evidence 40
———Mohamedan Law, 2 vols. .. 41
———Student's Handbook .. 41
Amateur Gardener in the Hills .. 19
Anderson's Indian Letter Writer 31, 32
Baillie. Kurrachee 10
Banerjee. Devanagari Alphabet .. 33
——— Lilavati 26
Barker. Tea Planter's Life 24
Barlow. Indian Melodies 4
Barrow. Sepoy Officer's Manual .. 27
Battersby. Practical Hygiene .. 16
Beddome. Handbook to Ferns and Suppt. 23
Bellew. Races of Afghanistan .. 10
Bell. Student's Handbook to Hamilton and Mill 32
———Laws of Wealth 32
———Government of India .. 33
——————— in Bengali .. 33
Bengal Code Regulations 35
Beresford, Lord William 14
Bernier. Moghul Empire 47
Beveridge. Nand Kumar 10
Beverley. Land Acquisition Act .. 34
Bhartrihari. Tawney 30
Bhuttacharjee. Hindu Law .. 41
Bignold. Leviora 4
Birch. Management of Children 16, 20
Bonavia. The Date Palm 23
Bose. Hindus as they are 8
Boutflower. Elementary Statics and Dynamics 32

Page.

Broughton. Civil Procedure .. 37
———Letters from a Mahratta Camp 47
Busteed. Echoes of Old Calcutta .. 11
Bush. Quartermaster's Almanac .. 26
C—Major. Horse Notes 14
———Dog Notes 15
Calcutta Turf Club. Rules 13
———Racing Calendar .. 13, 14
———Racing Calendar Volumes .. 13
Calcutta University Calendar .. 32
Carnegy. Kachari Technicalities .. 42
Cashmir en famille 20
Caspersz. Law of Estoppel .. 36
Chalmers. Negotiable Instruments 36
Chan Toon. Buddhist Law .. 42
Clarke. Compositæ Indicæ 23
———Divan-i-Hafiz 28
———Awarifu-i-Maarif 29
Coldstream. Grasses of the Southern Punjab 46
Collett. Specific Relief Act 36
Collier. Local Self-Government .. 38
———Bengal Municipal Manual .. 38
Court. History of the Sikhs .. 29
Cowell. Hindu Law 41
———Constitution of the Courts 42
Cunningham. Indian Eras 9
Currie. Law Examination Manual 42
Cuthell. Indian Idylls 5
Deakin. Irrigated India 25
De Bourbel. Routes in Jamoo .. 21
Dey. Indigenous Drugs 16
Donogh. Stamp Law 43
Dryden. Aurengzebe 47
Dufferin, Lady. Three Years' Work 17
———National Association .. 17
Duke. Queries at a Mess Table .. 16
———Banting in India 16
Edwards. Notes on Mill's Hamilton 38
———Short History of English Language 38
Edwood. Elsie Ellerton 3
——— Stray Straws 2
——— Autobiography of a Spin .. 6
Eha. Tribes on my Frontier .. 5
———Behind the Bungalow .. 6
———Naturalist on the Prowl .. 7

	Page.
English Selections for the Calcutta Entrance Course	52
Ewing. Handbook of Photography	1, 26
Fauna of British India	46
Field. Landholding	34
——— Introduction to Bengal Regulations	35
——— Law of Evidence	40
Fink. Analysis of Reid's Enquiry	32
Fire Insurance in India	25
Firminger. Manual of Gardening ..	19
Fletcher. Poppied Sleep	3
——— Here's Rue for You	7
Forrest. Indian Mutiny	46
——— Warren Hastings	46
Forsyth. Highlands of Central India	13
——— Revenue Sale Law	34
——— Probate and Administration	37
Four-anna Railway Guide	21
Gall and Robertson's Readings in Science	47
George. Guide to Book-keeping ..	31
Godfrey. The Captain's Daughter ..	7
Gogol. The Inspector	7
Goodeve on Children. By Birch ..	16
Gordon-Forbes. From Simla to Shipki	21
——— From the City of Palaces ..	21
Gowan. Kashgaria	9
Gracey, Rhyming Legends of Ind.	9
Gray. Dhammapada	8
Gregg. Text-book of Indian Botany	24, 33
Greenstreet. Lalu	5
Gribble and Hehir. Medical Jurisprudence	16, 40
Grimley. Revenue Sale Law ..	34
——— Income-Tax Act	43
——— Sea Customs Law	43
Hafiz. The Divan	28
Hall. Principles of Heat	32
Hamilton. Indian Penal Code ..	38
Handbook of Indian Law	42
Hardless. Clerk's Manual	31
——— Indian Service Manual	31
——— Government Office Manual	31
Hart. Address before Indian Medical Congress	16
Hart-Davies. The Inspector ..	6
Hastings. Warren Hastings ..	47
Hawkins. The Arms Act	18
Hayes and Shaw. Dogs for Hot Climates	15
Hayes. Horse-Breaking	11
——— Riding	11

	Page.
Hayes. Points of the Horse ..	11
——— Indian Racing Reminiscences	12
——— Veterinary Notes	12
——— Training	12
——— Soundness	13
——— (Mrs.) The Horse-Woman ..	13
——— My Leper Friends	17
Hehir. Rudiments of Sanitation ..	16
——— Hygiene of Water	17
Henderson. Testamentary Devise .	37
Hendley. Hygiene	18, 19
Holmwood. Registration Act ..	35
House. N.-W. P. Rent Act	35
Hudson. Indian Articles of War ..	28
Hukm Chand. Res Judicata ..	37
Humfrey. Horse Breeding	14
Hume. Criminal Digest ..	39
Hunter. Annals of Rural Bengal ..	46
Hutchinson. Medico-Legal Terms ..	28
Ince. Kashmir Handbook	20
——— Rawal Pindi to Srinagar ..	20
India in 1983	5
Indian Idylls	5
——— Horse Notes	14
Indian Notes about Dogs	15
——— Medical Gazette ..	18, 44
——— Cookery Book	18
Field Message Book	28
Inland Emigration Act	24
Insolvency Act	36
Jackson. Statistics of Hydraulics ..	24
James. A Queer Assortment ..	3
Jolly. Hindu Law	41
Jones. Permanent-Way Pocket Book	24
Journal of the Photographic Society	26, 45
——— Indian Art	46
Kalidasa. Malavikagnimitra ..	29
Keene. Handbook to Agra	21
——— Handbook to Delhi	21
——— Handbook to Allahabad ..	21
Kelleher. Specific Performance ..	36
——— Mortgage in Civil Law ..	36
——— Possession	36
Kelly. Practical Surveying for India	25
Kentish Rag. Regimental Rhymes	4
King and Pope. Gold, Copper and Lead	28
King and Pope. Guide to Royal Botanic Gardens	21
King-Harman. Reconnoitrer's Guide	26
Kinloch. Large Game Shooting ..	14
——— Russian Grammar ..	29
Kipling. Barrack Room Ballads ..	4
——— Departmental Ditties ..	7
——— Plain Tales from the Hills	4

	Page.
Kuropatkin. Kashgaria	9
Lamb. Tales from Shakespeare	38
Lays of Ind	6
Le Messurier. Game Birds	23
Lectures delivered to Transport Classes	28
Lee. On Indigo Manufacture	23
Legislative Acts. Annual Volumes	43
Lethbridge. Golden Book	47
——Moral Reading Book	33
Littlepage. Rudiments of Music	32
Lloyd. Notes on the Garrison Course	28
Loth. English People and their Language	33
Lyon. Medical Jurisprudence	18, 40
MacEwen. Small Cause Court Act	37
Malcolm. Central India	9
Map of Calcutta	22
Map of the Civil Divisions of India	22
Markby. Lectures on Indian Law	35
Maude. Letters on Tactics	27
——Invasion and Defence of England	27
Mazumdar's Life of K. C. Sen	9
McCrindle. Ptolemy	9
—— Megasthenes	9
—— Erythræan Sea	9
—— Ktesias	9
Mem Sahib's Book of Cakes	19
Mignon. Stray Straws	2
Miller. The Teeth	16
Miller and Hayes. Modern Polo	15
Mitra. Transfer of Property	36
——Hindu Law of Inheritance	41
——Cholera in Kashmir	17
Mitter. Spoilt Child	2
Moses. The Baby	17
Morison. Advocacy	43
Mookerjee, Onoocool Chunder	7
Moore. Guide to Examination of Horses	15
Murray-Aynsley. Hills beyond Simla	21
Nelthropp. Explanation on Duplex Telegraphy	25
Newland. The Image of War	10
Newnham-Davis. Midsummer Night's Dream	7
Noer. Life of Akbar	10
Norman. Calcutta to Liverpool	21
Northam. Guide to Masuri	21
O'Connell. Ague	17
O'Donoghue. Riding for Ladies	15
O'Kinealy. Civil Procedure	37
Onoocool Chunder Mookerjee	7
Oswell. Spoilt Child	2
Phillips. Revenue and Collectorate Law	3
——Manual of Criminal Law	39
——Land Tenures of Lower Bengal	34
——Our Administration of India	35
——Comparative Criminal Jurisprudence	39
Photographer's Pocket Book	26
Pocket Code Civil Law	38
——Penal Laws	39
Pooshkin. The Captain's Daughter	6
Pogson. Manual of Agriculture	25
Pollock on Fraud	36
Polo Rules	15
——Calendar	15
Poole. Studies in Mohammedanism	47
Powell. Mayam-Ma	9
Prinsep. Criminal Procedure	39
Racing Calendar	45
Ranking. Guide to Hindustani	30
—— Pocket Book of Colloquial Urdu	29
——Hidayat-al-Hukama	28
Raoul. Reminiscences of Pig-sticking	14
Regimental Rhymes	4
Reid. Inquiry into Human Mind	38
——Chin-Lushai Land	10
——Culture and Manufacture of Indigo	24
Regulations of the Bengal Code	35
Reminiscences of 20 years' Pig-sticking	14
Reynolds. N.-W. P. Rent Act	34
Richards. Snake-Poison Literature	17
Riddell. Indian Domestic Economy	10
Rivaz. Limitation Act	37
Romance of Thakote	4
Rowe and Webb. Elementary English Grammar	31
Rowe and Webb. Hints on the Study of English	31
——Companion Reader	31
—— Key to the Companion Reader	32
Roxburgh. Flora Indica	23
Russell. Malaria	18
Rumsey. Al-Sirajiyyah	41
Rubbee. Origin of the Mohamedans in Bengal	8
Sandberg. Colloquial Tibetan	29
Saraswati. Hindu Law of Endowment	41
Second Bombardment and Capture of Fort William	8
Sen, Keshub Chunder	
—— Guru Pershad. Hinduism	

	Page.
Shakespeare. Midsummer Night's Dream	7
Shaw and Hayes. Dogs for Hot Climates	15
Shaw. How to Choose a Dog ..	15
Sherring. Light and Shade	8
Shinghaw. Phonography in Bengali	31
Sinclair. Projection of Maps	25, 32
Siromani. Hindu Law. 2 vols. ..	41
Sleeman. Rambles and Recollections	47
Small. Urdu Grammar	29
——— Anglo-Urdu Medical Handbook	29
Song of Shorunjung	2
Spens. Indian Ready Reckoner ..	31
Stapley. Primer Catechism of Sanitation	33
Stephen. Principles, Judicial Evidence	40
Sterndale. Mammalia of India ..	24
——— Municipal Work ..	38
——— Seonee	14
——— Denizens of the Jungles	14
Stow. Quadruplex Telegraphy ..	25
Sutherland. Digest, Indian Law Reports	40
Swinhoe. Case-Noted Penal Code ..	40
Talbot. Translations into Persian ..	29
Tawney. Malavikagnimitra	29
——— Bhartrihari	30
——— English People and their Language	33
Temple-Wright. Flowers and Gardens	20
Thacker. Guide to Calcutta	21
Thacker. Guide to Darjeeling ..	21
——— Indian Directory	22
——— Tea Directory	22
——— Map of India	22
Theosophical Christianity	9
Thuillier. Manual of Surveying ..	25
Toynbee. Chaukidari Manual ..	39
Tweed. Cow-keeping in India ..	19
——— Poultry-keeping in India ..	19
Tweedie. Hindustani, and Key ..	30
Tyacke. Sportsman's Manual	14, 22
Underwood. Indian English ..	6
Walker. Angling	15
Watson. Railway Curves	26
Webb. Indian Lyrics	3
——— Indian Medical Service ..	17
——— English Etiquette	19
——— Entrance Test Examination Questions	32
Wheeler. Tales from Indian History	9, 33
Whish. District Office in N. India	35
Wilkins. Hindu Mythology ..	8
——— Modern Hinduism ..	8
Williamson. Indian Field Sports ..	46
Wilson. Anglo-Mahomedan Law—Introduction	41
——— Anglo-Mahomedan Law—Digest	41
Wood. Fifty Graduated Papers in Arithmetic, &c.	33
Woodman. Digest, Indian Law Reports	40
Woodroffe. Law of Evidence ..	40
Young. Carlsbad Treatment ..	18

00042409

Digitized with financial assistance from
Hemendra Kothari
on 06 November, 2019